# DAVIDS BROKEN HEART:

OR AN

# EXPOSITION

Vpon the whole Fifty one

PSALME.

By that Reverend Divine Doctor

SAMUEL PAGE, late Pastour of *Deptford Strond* in *Kent*.

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Elliott

TO

# THE HONORABLE,

*Sir*

## *ROBERT AYTON*,

Principall Secretary to the Queenes moſt excellent Majeſtie, and Maſter of Saint *Katherines*, neere the Tower of LONDON.

Sir,

MY *intentions had faſtened the patronage of this Booke upon that pious and Right Honorable Gentleman*, Sir Iulius Cæſar (*your predeceſſour in the Maſterſhip of* St. Katherines) *whoſe dedication of himſelfe to that great Maſter and maker of the world, renders you the Succeſſour of his place and my ſervice. Therefore; and becauſe all that know you rightly, ſpeak you to be a friend to Learning, and* Philagathus in abſtracto, *a true Religion Lover, I thought fit to preſent theſe devout*

*Meditations to your judicious acceptation. Theſe royall Penitentials deduced and exemplified unto us from the ſacred perſon of a King, conclude all perſons and degrees from an exemption in the practiſe: And the command of that excellent duty is more eſpecially incumbent on us in theſe particular times of humiliation, when that formidable peſtilentiall ſword hath ſo ſmitten us, and hangs ſtill ſo perpendicularly over our heads. The profit of Repentance, it removes our ſinne in* reatu & pœna, *it blunts that weapons point, whoſe thirſt is ſooner quencht with teares then bloud, and it preferreth the miſerable delinquent from the ſhamefull Barre to the moſt glorious Bench. Let the Reverend Authors pen declare his worth, and let the worke commend it ſelfe to the world. Onely* Sir, *be you pleaſed to give it countenance and protection, which I am confident will improve it to a more generall and publique approbation, and make it the more redundant in the Churches benefit. Health, honour, and Heaven at laſt I wiſh you from the heart of*

Your humble Servant,

N. S.

# MEDITATIONS

## upon the 51. PSALME.

VERSE 1. *Have mercie upon me, O God, according to thy loving kindneſſe: according to the multitude of thy tender mercies, blot out my tranſgreſſions.*

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IN this Pſalme *David* is,

1. For himſelf, *ad fin. v.* 17.
2. Then for the Church, 18. 19.

In the firſt part.

1. He is all crying God mercie and ſupplication, *v* 1, 2.
2. Confeſſion of ſinnes, 3, 4, 5, 6.
3. Supplication againſt, 7. *ad fin.* 17.

1. In the firſt conſider,

1. What ailes him? where is his griefe? his tranſgreſſions, his iniquitie, his ſinne.

2. What remedie, loving kindneſſe: *multitude of tender mercies.*

3. What effect of theſe: to blot out, to waſh throughly, and cleanſe away all this uncleanneſſe.

1. What he ailes.

1. He varieth the phraſe, and calleth his diſeaſe, *tranſgreſſions*. *Arias Mont.* rendreth it, *prævaricationes*, to our ſence. For the Law ſetteth us bounds; thus farre we may go, and no further: every ſinne is a tranſgreſſion, an overreaching of our bounds.

*Peſhang* ſignifieth the ſame, to forſake the commandment, and it anſwereth Gods challenge of him by *Nathan*: Wherefore haſt thou deſpiſed the commandment of the Lord? 2. Sam. 12. 9.

2. Verſ. 2. He calleth his griefe, *his iniquities*: theſe alſo are againſt the *Law*, which S. *Paul* calleth *holy, and juſt*.

3. He calleth it ſinne, which is ἀνομία, which is, *privatio legis*. This ſhewethus the danger of all our ſinnes.

They put us out of the way: for our way is the way of Gods commandments: all other are called falſe wayes.

It is *Via legis*, the way of the Law, which guideth our thoughts, words, and actions.

It is *Via veritatis*, the way of truth, which guideth our underſtandings, and judgements.

It is *via pacis*, the way of peace, which guideth our heart, and the affections thereof. Sinne putteth us out of all theſe wayes. Into thoſe falſe wayes which *David* doth utterly abhorre. Yet he is fallen into them by a ſtrong temptation.

It is our wiſedome to know and conſider the nature of ſinne, that every ſinne is tranſgreſſion of Gods Law.

So *Joſeph* anſwered his wanton Miſtreſſe: *How ſhall I do this great wickedneſſe, and ſinne againſt God?* And now *David* hath bethought him, he ſaith to *Nathan*: I have ſinned againſt the Lord.

We muſt not think, that any of our ſinnes do hurt God, or take from him any thing to empaire him. For when we live in his obedience, we give him occaſion to exerciſe his holineſſe in our ſanctification: his goodneſſe in our conſervation: his bounty in donation of all good to us. But if we tranſgreſſe, he exerciſeth his wiſedome in his detection of us: his holineſſe in abhorring of us: his juſtice in puniſhing of us.

So

So that the going out of our way which he hath ſet us in, his Law, is the hinderance of our owne journey, and the danger of our own ſouls and bodies.

It is our great blindneſſe of judgement, and hardneſſe of heart, that we ſhould delight in ſinne againſt the Law of God.

The Law of God is an undefiled law. The Law is holy, and the commandment holy, juſt, and good. *Rom.* 7. 11.

This was ordained of God to be a bridle to reſtraine ſinne: yet our corruption hath made it a ſpurre to provoke and put on ſinne. So the Apoſtle found it. For ſinne, that it might appeare ſinne, working death in us by that which is good, that ſinne by the commandment might be exceeding ſinfull. *Ver.* 13.

For corrupt nature is impatient of reſtraint: and no fruit ſeemes ſo faire to the eye, or taſte ſo ſweet to the palate, as the forbidden fruit doth Every man above all things in the world affecteth his own will, and deſireth libertie to do what ſeemeth good in his own eyes.

The Law doth reſtrain us of this: and it is,

1. Holy, in directing us a way wherein we may walk in all pleaſing to God.

2. Iuſt, in declaring the danger of going aſtray from it.

3. Good, in rewarding our obedience: for godlineſſe hath the promiſes of this life, &c.

*David* hath profeſſed great love to this Law; great delight in it, all his Pſalmes over. He hath confeſſed great benefits received from it: yet here he confeſſeth tranſgreſſion, and iniquitie, and ſinne: he hath not kept this Law and hath ſinned againſt God.

Now we ſee in this example, how heavy ſinne is, when the conſcience groweth ſenſible of it. Nothing ſo pleaſant as our ſinne, for the time: but *Citò præterit, quod delectat:* It ſoone paſſes away, which delighteth: now *David* grones under the burthen of it: he hath the whole weight of the law upon him for it; and he hath found that he hath walked contrary to God.

We have great uſe of this recollection of our ſelues.

1. We have need of God every moment for his help, and comfort, and counſell. So long as our ſinnes are upon our conſcience unrepented, unpardoned, we cannot pray to God for any favour.

2. We cannot give thanks: as our prayers are turned into ſinne, if we regard wickedneſſe in our hearts: for *God heareth not ſinners.*

1. Impenitents.

2. So our thankſ-givings are but the ſacrifices of fools.

3. We cannot heare with profit: for good ſeed muſt be ſowne in good ground.

4. We cannot receive the holy Sacrament: for pearls muſt not be given to ſwine. So we are unfit for all acts and exerciſes of Religion. And eſpecially upon our death-beds, when we ſhould part with this life. Our iniquities ſhew us quite out of heavens way, and we have no warrant to commend our ſpirits into the hands of God: for he receiveth no ſuch ſouls as turn aſide to crooked wayes; he leadeth them forth with workers of iniquitie.

There is none ſo unhappie, as the impenitent ſinner. For the world cannot befriend him, and God will not. Who ſhall then have pity upon thee, O Ieſus?

*David* feels the burthen of ſinne importable.

*Pſal.* 38. 3. *&c.* There is no reſt in my bones, becauſe of my ſinne. For mine iniquities are gone over my head: as an heavy burthen, they are too heavy for me. My wounds ſtinke, and are corrupt, becauſe of my fooliſhneſſe. I am troubled: I am bowed down greatly: I go mourning all the day long.

S. *Auguſtine* very judiciouſly looketh beyond *David* in this Pſalme, and maketh the whole Pſalme the complaint of Chriſt. Who though he were free from the infection of ſinne, yet was he over-laden with the burthen thereof, for God layed on him the iniquities of us all.

So the point is more preſt to the conſcience of a ſinner: for if my ſinnes could make the ſoul of Chriſt heavy to death: if my ſinnes could make him ſweat water and blood

bloud, and pray with ſtrong cryes and ſupplicatio ns: how blinde muſt my reaſon be if I ſee them not? How inſenſible and dull muſt I be, if I feele not the ſtench and annoyance, the weight and burthen of them?

For theſe iniquities do move God to anger: and *it is a fearfull thing to fall into the hands of God* in his diſpleaſure: for even our *God is a conſuming fire*. Now we ſee in *Davids* example, how comberſome a few ſinnes are, and what feare, what agony of heart, what griefe, what ſhame they bring. We have cauſe to lay this to our hearts: for when we ſhall ſee our many crying, bold, preſumptuous ſinnes together in order before us: when our conſcience ſhall tell us, not onely that we have received the grace of God in vain; but that we have turned the grace of God into wantonneſſe, and have abuſed his beſt favours, and deſpiſed his threatnings: At once carrying in our faces *Cains* frowns, and in our heart *Cains* malice againſt our brother, having *Eſaus* prophaneneſſe, *Achans* theft, *Ahabs* oppreſſion: out-ſinning thoſe who are in the holy ſtory the ſpots and blemiſhes of their times. How doth Sathan benight us, if we diſcerne not our fault, and our danger? How doth he harden our hearts if we feele not the burthen? How doth he benumme and dead the conſcience, if the laſh of our iniquities do not ſmart upon us?

We have cauſe to think upon it now, if our Land after ſo great bleſſings of God, ſwarme at this day with impious ſinnes, if Religion hath ſuffered ſymonie and oppreſſion, pride and drunkenneſſe. Sodome and Gomorrah were modeſt ſinners in compariſon of us. It will be eaſier for them one day: for we live in the light, we have more knowledge of our Maſters will then our fathers had.

Pulpit and Preſſe have filled the eare and eye with the wayes of life. And we are *filii tenebrarum* ſonnes of darkneſſe ſtill, and walk in the paths of death. We are hearers onely, deceiving our own ſelves, and the more we know of our Maſters will, the more ſtripes it will coſt us that we have done ſo little of it; we have gathered ſuch droſſe to

our gold, that it will ask an hot fire to refine us. God in favour yet forbeareth us, expecting our repentance: and there is no hope of his love but in that way.

To faſt and mourne for a day, to ask God forgiveneſſe, to promiſe amendment, is no more then *Ahab* may do, and it may ſpinne out the time, and put off judgement for a while. But *plangere commiſſa*, to bewail ſinnes committed, is but a part of repentance, and it hath loſt the labour, and our tears ſhall never be put into the bottle: if after we do *committere plangenda*, commit ſinnes to be bewailed.

Tranſgreſſions, iniquities, ſinnes; theſe are our diſeaſe, and that which threatneth it mortall, is our dangerous impenitencie.

2. What remedie?

*Mercie*: this is the ſoveraigne remedy: this heals all diſeaſes: but ſome few drops of this balme will not do it here. *David* knows that God hath ſundry veſſels of this wine, ſome ſtronger then other: he deſireth to draw of the ſtrongeſt, and for quantity he deſireth the multitude, a great meaſure, and that running over: for qualitie, his tendereſt and deareſt compaſſions. Thoſe that are extracted and diſtilled to the height of ſtrength, ſinnes of ignorance, ſinnes of infirmitie and weakneſſe: ſinnes committed with reluctation and reſiſtance, the Fathers have called veniall, becauſe a ſmall meaſure of Gods mercy will remove them and their puniſhment: but ſtudied ſinnes acted after deliberation, and practiſed upon adviſe, and uſed to hide and ſhelter other ſinnes, have a more provoking qualitie in them to kindle the wrath of God, a worſe deſerving condition to draw that wrath upon us. *David* needs the moſt, the beſt and ſtrongeſt of theſe mercies for his tranſgreſſions. Saint *Auguſtine*, *Attendis contemptores ut corrigas, neſcientes ut doceas, confitentes ut ignoſcas:* Thou obſerveſt the deſpiſers, to correct them; the ignorant, to teach them; the confeſſours of ſinne, to pardon them. *Zacharie* calleth theſe mercies that he beggeth, σπλάγχνα ἐλέους τοῦ θεοῦ ἡμῶν, the bowels of the mercy of our God. *Sicut pater miſeretur,*

*ſoretur*, as a father takes pity: Chriſt hath given us a full example of ſuch a Father in the parable of the prodigall. Look how high the heaven is above the earth, ſo high is the mercie of God to them that feare him: that is nothing in compariſon: for mercie cannot be numbred. This is that which boundeth the waters of the Sea, that they do not return to drown the earth. This keepeth his fire and brimſtone bound up, that it falleth not upon our Cities and Towns, our perſons, and cattell, to conſume them. This locketh up the earth underneath us, that it doth not open the mouth to ſwallow us up quick. This keepeth the key of his treaſures of judgements, that they cannot come abroad to deſtroy and conſume the world, as *Jeremy* ſaith: *Lam* 3.22. It is of the Lords mercies, that we are not conſumed, becauſe his compaſſions faile not. They are new every morning. Though he cauſe griefe, yet he will have compaſſion, 23. according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men. They that love lying vanities, forſake their own mercy. 32.

The mercy of God is called our mercy, for God hath no occaſion to uſe his mercy any where elſe but among the ſonnes of men. The Angels that ſinned are not capable of it. The Angels that ſtand in their firſt eſtate never came to miſerie, and they ſtand by the providence and love of God. But ſinfull man maketh God called mercifull, and he putteth him to his multitude of tender compaſſions. This is the rock of our refuge, our ſtrong Citie of refuge againſt the purſuer, it is our hiding place. In nothing doth God comfort us more. Therefore be ye merciful with this *ſicut*: *Sicut pater veſter cœleſtis*: as your heavenly Father.

There is nothing that flattereth ſinne more, and that giveth it growth and vegetation amongſt us, then the overweening of this mercie. Every wicked man can ſay, God hath multitude of tender compaſſions: and his mercies are more then my ſinnes: it is true. But what intereſt ſuch a one may have in thoſe mercies, he little conſidereth. For with the Lord is mercie, that he may be feared: and that a

ſinner

ſinner may apply himſelf not to continue in his ſinne preſuming upon it, but forſake it beleeving it: for he that confeſſeth and forſaketh his ſinne ſhall have this mercie.

Let us therefore begin with *David* at *Confitebor contra me*, I will confeſſe againſt my ſelf, and ſay: *Peccavi contra Dominum*, I have ſinned againſt the Lord: with a conſcience of our ſinnes, and a ſenſe both of the pollution of them within our ſelues, and of the provocation of Gods due diſpleaſure againſt us for them. Then it will be in ſeaſon to call for mercie.

But if we over-weene our own integritie, as ſome juſticiaries do: *Sani non egent medico*: the whole need no Phyſitian: or if we ſinne on in confidence of mercy at laſt: We ſhall finde that God ſitteth in his throne, and judgeth uprightly; and that the ungodly ſhall not ſtand in judgement, nor ſinners in the congregation of the righteous. For the Lord knoweth the way of the juſt: but the way of the ungodly ſhall periſh.

3. What effect he deſireth of theſe mercies? This is varied in phraſe, for he is paſſionate, and exceeding earneſt with God, and plieth him with ſtrong cries and ſupplications.

1. To blot out his tranſgreſſions.
2. To waſh him throughly.
3. To cleanſe him.

1. The blotting out of his tranſgreſſions, hath reference to the books of God, wherein all our tranſgreſſions are recorded.

1. The book of Gods remembrance.
2. The book of our conſcience.

1. The book of Gods remembrance. God is a Seer, and there is nothing hid from his eye: and he doth conſider the ſonnes of men: his eyes are upon all his wayes. There is not a thought in our hearts, but he knoweth it long before we our ſelues know it. As he ſeeth, ſo he remembreth, and that we call his book of accounts, wherein he recordeth all that is ſaid, done or thought: that he may judge us according

cording to all that is regiſtred in that book whether it be good or evill. He is ſaid to blot us out of that book, when our true repentance, and his free pardon hath removed our iniquity from us. Two Doctrines ariſe from hence.

1. One of terrour: all our ſinnes are booked and kept upon record.

2. Another of comfort: they may be blotted out thence.

1. Doctr. Knowing the terrour of the Lord, we muſt be warie how we ſinne againſt him; for though we love ſinne, he hateth it. He is a God that loveth not wickedneſſe, neither ſhall any evill dwell with him. Though we ſleight ſinne, and paſſe it over gainſomely and pleaſantly; yet he taketh it to heart, and recordeth it, that he may be able to ſet all our ſinnes in order before us, when time comes. This is a black book, and it will be a fearfull and ſhamefull thing to behold all our ſinnes inventoried together.

All our idle words, vain, laſcivious, malitious, falſe, ſlanderous ſpeeches: all our looſe thoughts; all our vaſt and unlawfull deſires, all our ungodly works done; all the good duties omitted; all the evils we would have done; all the imaginations of the thoughts of our hearts: are not all theſe things written in his book? We may conceive it by this. *David* hath the honourable memory of walking in all the wayes of God alwayes, ſave onely in the matter of *Uriah* the Hittite.

That matter is recorded in this living book of holy Scripture: ſo are many of the infirmities of his holy ones: chiefly for terrour of his children, that they might feare to ſinne againſt him, who keepeth ſo exact a ſcore of all our tranſgreſſions.

Theſe are called debts, and God our creditour keeps his debt-book very perfect. The Steward in the parable called his Maſters debtors: they could tell every man what he owed: but who knoweth how often he hath offended? We have no hope to pay theſe debts: and therefore we deſire mercy to blot them out of the book.

And if we look back upon the tranſgreſſions of our whole life, we ſhall ſee need not onely of the loving kindneſſe of the Lord; but of the multitude of his tendereſt compaſſions.

2. Another book is the book of our Conſcience: this alſo keepeth a record againſt us. It was called of old, our inwit; for though our appetite and wit be ſo corrupt that the deceivable luſts of the fleſh do often tranſport us to Gods offence: yet our underſtanding, and reaſon, and memorie, informe our conſcience of our ſinnes, and that booketh them. This book is not ſo exactly kept as the other, becauſe

1. Many ſinnes paſſe us, which we are not aware of.

2. Many thoughts, words, and works eſcape us, which we think to be no ſinnes, our conſciences not being rightly informed.

3. Many ſinnes our memory doth not retein, which ſhould give in evidence to our conſcience againſt us.

4. The conſcience it ſelf may be corrupted, benummed, ſeared, and ſo many foule deeds may eſcape unrecorded. Yet for all this, if we had no other book opened againſt us to convince us of ſinne but this: This alone would call us guilty, and expoſe us to wrath.

*David* ſueth to have his tranſgreſſions blotted out of both theſe books. For if the tender mercies of God ſhould blot his book, and the book of our conſcience remaine againſt us, we ſhould live upon the rack in a perpetuall torture, our ſpirit wounded within us.

It is well obſerved of Cardinall *Bellarmine*, *Sciebat David ex actione peccati relinqui in anima reatum mortis æternæ*: *David* knew that by the acting of ſinne, in his ſoul was left the guilt deſerving eternall death. You may diſcerne the convulſions and ſtrong cramps of the ſoul for ſinne in *David*. There is no reſt in my bones becauſe of my ſinne. So long as we live in ſinne we feele not the pain of it: *David* for ten moneths found no great need of theſe mercies of God.

*Pſal.* 38. 3.

For

For a ſinner during his impenitencie is as a man beſides himſelf: but *reverſus ad ſe*, returning to himſelf, then he bethinketh in what caſe he ſtands before God. *Demerſus in profundo*, drowned in the deep, the Sea above him ſeems not heavy. *Elementa in loco non ponderant*: Elements in their places are not heavy. But take him from his ſinne a little, and ſet them within an optique diſtance, that he may ſee them: he will both ſee the innumerableneſſe, and feel the heavineſſe of them.

We beleeve a day of judgement deſigned and ordained of God for a ſevere audit of all our ſinnes. We are in that day judged by both theſe books of Gods remembrance, and of our own conſcience. For ſo we ſhall be our own judges: and there can be no hope for ſuch as have theſe books opened againſt them. God cannot forget. Our conſcience cannot but accuſe, ſo that we are all children of wrath, and in a ſtate of condemnation. The judge may ſay, *Quid opus eſt teſtibus?* What need of witneſſes? for the leaſt, one of theſe legions of ſinnes that we are guilty of hath weight enough to weigh us down to the bottome of hell. All theſe will make the pit ſhut her mouth upon us.

2. But againſt this *David* doth ſhew comfort, when he prayeth to have his tranſgreſſions blotted out of Gods book. For this ſheweth that there is a way out of the danger of the vengeance to come. The book wherein all our debts are recorded may be croſt, and the offences may be blotted out. The way is,

1. The juſtice of God muſt be ſatisfied, our debt paied: for God can neither falſifie his truth, who hath threatned ſinne with vengeance: nor ſatisfie and ſilence his juſtice without it. So that we muſt finde Ieſus Chriſt in this prayer, without whom there is no acceptance to God for a ſinner: for our life is hid with God in Chriſt; we appeare in our ſelves no other but dead in treſpaſſes and ſinnes. But Chriſt is our life: and the loving kindneſſe that *David* prayeth for here, is that wherewith God ſo loved the world that he gave his onely begotten Sonne, that we

might not periſh, but have everlaſting life.

And the tender mercies which he craveth, are thoſe of which *Zachary* doth ſpeak: *Through the tender mercie of our God, whereby the day ſpring from on high hath viſited us. To give light to them that ſit in darkneſſe, and in the ſhadow of death: and to guide our feet into the way of peace.*

Here is *Via lactea*, the milkie way, the very way of ſalvation: for the tender mercies of God give not onely light of comfort to cheare our hearts; but light of direction alſo, to guide our wayes, and that is the blotting away our repented ſinnes.

2. Another phraſe followeth, which ſheweth how this foule record may be blotted out of Gods Tables.

## VERSE 2.

*Waſh me throughly from mine Iniquitie.*

1 THis ſhews that Iniquitie is a foule and defiling blemiſh, and needeth waſhing.

2 So foule as no waſhing will do it, but *Lava tu*, waſh thou.

3 So foule, as it will need his *waſhing throughly.*

1. *Lava, Waſh.*

His calling for ſo much mercy ſheweth his fear of iniquitie: his calling for all this waſhing ſheweth his ſhame of it. He doth not deſire to have it hidden from ſight, but quite removed. Not removed onely from the book of Gods remembrance; but waſht out of the book of his own conſcience alſo.

Sinne is of that foule nature, that it defileth the conſcience

ſcience of a man, and maketh him uncleane.

I think no man will denie but *David* notwithſtanding this ſinne, was a regenerate man. For even this Pſalme which confeſſeth this uncleanneſſe in him is part of holy Scripture: and the penne-men of Scripture were all holy, and wrote as they were guided by the Spirit of God. He ſeeth and confeſſeth a pollution, and would faine be quit of it.

Yet ſome of late have ſo cleared a regenerate man from all ſinne, that they ſay, God can finde no ſinne at all in them.

It is true, that God ſeeth no iniquitie in his elect, to condemne them for it: for there is no condemnation to them that are in Chriſt Ieſus. But then they walk not after the fleſh, but after the Spirit. But if any of the elect turn out of the way for a time to walk after the fleſh, as *David* here did: he ſeeth that ſinne, he hateth it, he puniſheth them for it, and till he hath waſht them from it, they remain defiled with it. Therefore they pray to be waſht.

*Naaman* for a leproſie in the body, muſt waſh in Iordane. Sinne is the leproſie of the ſoul: and as the bodily leproſie did defile the perſon that had it, the clothes that he wore, the bed that he lay upon, the very wals of the houſe where he remained, that all muſt be purged, and it caſt him that had it out of the camp: So the leproſie of ſinne maketh all things unclean within and without us that we do but touch. Whatſoever the unclean perſon toucheth, ſhall be unclean. *Num.* 19. 22.

This is the cauſe of the groning of the creature: for though it hath gone the way of the creation from the beginning, yet it is become ſubject to vanitie by the pollution of our ſinnes: and our iniquitie reacheth to the heavens, it defileth the celeſtiall bodies above us, and the earth beneath us, becauſe theſe have been aiding and aſſiſting to us in our ſinnes; not of any evill diſpoſition in themſelues, but by our abuſe of them to Gods diſhonour. All this preſſeth a neceſſitie of our continuall waſhing: both for the defiling

which is within us, and for the pollution that cometh from us. We muſt hate the garment that is ſpotted with the fleſh. This made *David* deſire to be waſht throughly.

*Multiplica lavare*, multiply to waſh, ſome do render it: others, *Amplius lava*, waſh me more, as *Peter*, *Not my feet onely, but my hands and my head.*

*Naaman* muſt waſh ſeven times in Iordane, to put off his bodily leproſie. Sinne which is the leproſie of the ſoul cleaveth ſo cloſe to us, that we had need of an often and a ſcouring lather to rinſe our defiled ſouls. For as *to the pure all things are pure:* So to them that are defiled is nothing pure, but even their minde and conſcience is defiled. There is nothing that nouriſheth ſinne more in us then an opinion of an eaſineſſe to repent, when we will to put it off.

Tit 1. 15.

Beloved, diſeaſes are never ſo painfull to us, as when we are put to it, to take much phyſick for them. For for the time, the phyſick is more painfull then the diſeaſe: violent purgings, ſtrong vomits, languiſhing ſweats, bleeding, bitter pils, and potions, unpleaſing dyet: yet great diſeaſes ask a ſuffering of all theſe for health. But in a dangerous diſeaſe, we call upon our Phyſitian not to ſpare us, ſo he recover us. Ths is it in theſtate of our diſeaſed ſouls, we muſt take ſtrong phyſick to remove violent and dangerous diſeaſes.

*David* deſcribing his ſinne, ſaith; *My wounds ſtink, and are corrupt:* Do you know the pain of waſhing ſuch wounds? Do you not perceive the neceſſity of it? There is no dallying in ſuch caſes, leſt our negligence make the maladie gangren, and prove immedicable. It will ask ſharp water to waſh theſe wounds, and they are tender, and this muſt be done often.

Pſal 38 15.

Beloved, let me tell you that Sathan befooleth us with many falſe pleaſures of vanitie, which make theſe wounds in our ſouls: We pay deare for them, when we come to this waſhing. And he that conſiders it well, will know the terrour of the Lord, and be afraid to give way to temptations that may put him to the pain of repentance.

It

It is true that nothing in this world is ſo painfull as true repentance. It is called mortification, killing the old man: not every kinde of death, crucifie the fleſh, *Mors lenta, violenta, dedecoroſa:* a death ſlow, violent, diſgracefull. It is called the breaking of the heart: the renting and tearing of it in peeces. It is ſackcloth for clothing; baldneſſe for beauty: it is *Amaritudo animæ*, the bitter neſſe of ſoul. Yet for all this, *Multiplica lavare*, multiply to waſh. If droſſe be mingled with our gold, it will ask an hot fire to purge it out, and that is repentance.

Behold Niniveh doing penance for her ſinnes. The King aroſe from his throne, he layed his roabe from him, and covered him with ſackcloth, and ſat in aſhes: proclaimed; Let neither man nor beaſt taſte any thing, let them not feed, nor drink water. But let man and beaſt be covered with ſackcloth. Here is a Citie waſht throughly in a bath of repentant and true tears. *Ecce Rex tuus venit tibi manſuetus*; Behold thy King comes to thee meek: the true and living picture of mortification. He that ſate on a throne of majeſtie and honour, a glorious King, aroſe from his throne, as if his throne trembled under him in awe of the ſupreme throne which is ſet for juſtice upon all the world. He layeth down his glory, and caſteth his Crown at the footſtool of the moſt high. All the enſignes of honour and principalitie above men he putteth off, and puts himſelf into the number and rank of common men. He puts off his royall garments, the habite of glory. He puts on ſackcloth, the dreſſe and trimme of repentance and humility. He caſteth himſelf on the ground: there he ſitteth in an heap of aſhes. He depriveth himſelf of his food: and then, *Regis ad exemplum*, according to the Kings example, all do ſo. What can be added to this unworthying of himſelf? He thought himſelf neither worthy of honour, nor rayment, nor eaſe, nor food. Not made onely a common man, but as one of the beaſts of the earth: they were alſo clad in ſackcloth. *Ioan* 3 6 7. 8.

*Job in cinere*, in aſhes: duſt to duſt. Thus the ſinne of pride

pride doth penance, in coming down and abuſing themſelves. The ſinne of vanitie in apparrell doth penance in ſackcloth. The ſinne of delicacie and niceneſſe: in a ſeat of aſhes. The ſinne of drunkenneſſe and gluttony, in faſting: not bread, not water. The ſinne of contempt and ſcorne of one another, doth penance in an equality of like condition: behold and ſee which is the King, which is the Subject; nay, which is the man, which is the beaſt, all in one Liverie of ſorrow and ſhame, all in ſackcloth. Yet let me uſe the words of our Saviour of this ſight: *Solomon* in all his glorious royalty was not apparreled like one of theſe.

Never did *Niniveh* ſhew fairer in the eyes of heaven then this day: never was *Nineveh* ſo throughly waſht, never ſo cleane.

Me thinks I heare the voyce of God, ſaying, as of *Ahab*, ſo much rather ſo, of *Niniveh*. Seeſt thou how *Niniveh* humbleth it ſelf before me? It was a day of *Ninivehs* purification: and God was appeaſed, the doome of her deſtruction gratiouſly reverſed. 1. *Reg.* 21. 29.

*David* himſelf in this ſtorie feeling the hand of God upon him in the viſitation of his childe refuſed his bed, laid him down on the earth, would not waſh, or anoint, or change garments, refuſed to eat his bread.

We viſit the Courts of Princes in our braveſt trimme. We finde the face and favour of God ſooneſt in our worſt clothes, and meaneſt accoutrements. All this is thought nothing: the Penitent ſaith, I will yet be more vile. When *Benhadad* the proud provoker of King *Ahab* was down the winde, his Servants had this hope onely left to propound to him. Behold now we have heard that the Kings of *Iſrael* are mercifull Kings: let us therefore, I pray thee, put ſackcloth upon our loyns, and rops upon our heads, and go out to the King of *Iſrael*, &c. They did ſo. Thus muſt they do that will have a guilt of ſinne waſhed away thorowly: and ſo our God being a mercifull God, our life may be ſpared. 1 *Reg.* 20. 31.

3 *David* deſireth God to waſh him: for the truth is, he

he may ſay to us all, as once to *Peter: Niſi ego te lavero, non habebis partem mecum*: Except I waſh thee, thou ſhalt have no part in me. *David* ſaith, I will waſh my hands in innocencie: and *Iſaiah* biddeth, Waſh you, make you clean.

The work of our purification is not performed throughly: but in the concurrence of both theſe we waſh our ſelves in our true repentance: God waſheth us in his gratious pardon. Yet even in our repentance God doth waſh us too: for he giveth both the grace and power of repentance: he worketh all his works in us: our ſpirits and faculties work together with him; we are not meerly paſſives in our own waſhing, but we give our affections and deſires of heart to it, we offer the ſervice of our ſighs, and groans, and tears, and bring our bodies in ſubjection.

The Spirit of God doth not all it ſelf, but it helpeth our infirmities, συναντιλαμβάνεται: the word is of ſtrong ſignification, for here is a burthen too heavy for us to beare: the Spirit of God comes to our help, and λαμβάνεσθαι alone were a carriage: ἀντὶ is over againſt us, as when a burthen is born betweene two; σὺν decompoundeth the word, and joyneth him in the burthen with us. So he leaves not all the burthen upon us, whoſe weakneſſe cannot undergo it. He takes not all the burthen upon him, and from us, but he beareth with us: and as it ever falleth out between two that beare the ſame burthen, the weaker doth eaſe himſelf upon the ſtronger: ſo it is here: the moſt of our burthen in this act of repentance, lyeth upon God, therefore *Lava tu Domine*, waſh thou, Lord. *Rom.* 8 26.

Many would faine caſt all the care upon God of their waſhing: *David* doth his beſt, and craveth here but Gods aſſiſtance. For we muſt not ſit out in our burthens and duties, we cannot exonerate our ſelves ſo. The manner how God worketh this lotion in us is,

1 By his word: ſo Chriſt, *Vos mundi eſtis propter ſermonem quem ego locutus ſum vobis.* You are clean, by the word which I have ſpoken unto you. Saint *Auguſtine* ſheweth *Ioh.* 15. 3.

how the word doth cleanſe us: for it is *Verbum fidei, docens, gignens, alens fidem:* the word of faith, teaching, begetting, nouriſhing faith. And our hearts are purged by that faith. *Verbum lavat non quia dicitur, ſed quia creditur:* The word waſheth, not becauſe it is ſpoken, but becauſe it is beleeved.

2 God waſheth us by the water of baptiſme, which is therefore called, the Laver of our new birth. Which though it be received but once in our life, as the *Nicene* Creed ſaith: I beleeve one Baptiſme for the remiſſion of ſinnes: Yet it is available for our whole life, and the vertue of it extendeth to our laſt gaſpe thereof. The Sacrament of Baptiſme is for our new birth: and as S. *Auguſtine* noteth: As we are born once for our life; ſo new born but once; For the Lords Supper is renewed being for nutrition: But the gift of God is without repentance. *David* needed not a new circumciſion after his fall: his repentance renewed the vertue and power thereof.

3 We are of Gods waſhing by the faith of Chriſt in his bloud, which cleanſeth us throughly from all ſinnes. That is the true and perfect lavatorie, the fountain which God ſet open to the houſe of *David*, and the inhabitants of Ieruſalem, that is, to the whole Church of God, for ſinne, and for uncleanneſſe. For,

*Tit.* 2. 14. He gave himſelf for us, that he might redeeme us from all iniquitie, and purifie unto himſelf a peculiar people, zealous of good works.

3 Cleanſe me.

See how fervent *David* is in his prayer, he reneweth the ſame petition for his purification: he hath but changed the phraſe, the ſuit is the ſame it was, to be waſht throughly; but he expreſſeth it to the effect: that he may be clean.

Sinne of all pollutions is the fouleſt, it maketh uncleane eyes, uncleane hands, foule feet, foule conſciences.

A little waſhing of foule hands doth but foule them more: we muſt waſh till we be clean. No unclean thing ſhall ever enter into the new Ieruſalem. So ſoone as the

Angels

Angels had ſinned, they were caſt out of Paradiſe aloft: And ſo ſoone as *Adam* had ſinned, he was caſt out of Paradiſe below. So ſoone as *Cain* had ſinned, he was caſt out of the preſence of God: and became a vagabond on the face of the earth. The pure in heart ſhall ſee God: who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place? He that hath clean hands, and a pure heart. *Pſal.* 24. 3, 4.

Therefore *make me clean:* wonder not that *David* is ſo importunate with God for his full purgation from his ſinne, being ſo ſenſible of the danger of his impuritie.

For the reaſon why our uncleanneſſe remaineth upon us unpurged, and we continue untroubled at it, is, we are not enough ſenſible of the foulneſſe that defileth us, or the danger that it brings along with it.

Some of us pretending holineſſe can be well content, and can pray to be waſht: but we affect not a perfect cleanneſſe. We have ſome ſinnes that bring in profit: as uſurie, ſymonie, bribery, fraud, lying, perjurie, and ſuch like. Some that put us forward in the world: as ambition, pride, flatterie, &c. Some that give us pleaſure and delight, as adultery, fornication, immoderate eating and drinking, chambering, and wantonneſſe, &c. Some that pleaſe our malitious diſpoſition; as revenge, ſecret inſidiations, cunning underminings, ſatanicall libellings, and wit-blaſts, &c. *David* is for cleanneſſe: he would have no remaine left upon his conſcience of any unrepented ſinne: *Waſh me throughly, and make me clean.*

It is true penitence to forſake and abhorre ſinne, all kinde of ſinne, and to let no iniquitie have dominion over us. We cannot ſo long as we live here, put away ſinne, ſo that no remaines ſhall annoy us. If we can quite the dominion of ſinne, that we ſuffer it not to reigne in our mortall bodies; this is our uttermoſt.

And ſo long as ſinne dwelleth in us not a received inmate, but a violent intruder, we ſhall finde that the Spirit of God will aid us ſo againſt it, that as the Spirit in us doth

daily grow with the increaſing of God: ſo the fleſh will looſe ground, and the old *Adam* will grow weaker and weaker. Our wounds which now ſtink and are corrupt through ſinne, will be ſo clean waſht, that there will be way made for healing of them up. *Medicus eſt, offer ei mercedem: Deus eſt, offer ei ſacrificium.* Is it a Phyſitian? offer him a reward: is it God? offer him ſacrifice. The Prophet hath found out one alter in this Pſalme. *Cor contritum*, a contrite heart.

*Aug.*

## VERSE 3.

*For I acknowledge my tranſgreſſions, and my ſinne is ever before me.*

2 HIs confeſſion: wherein,

1. He at large, and in a generalitie confeſſeth his ſinnes. *For I acknowledge my tranſgreſſions.*

2 He ſheweth the motive to this confeſſion: a perpetuall ſight of his ſinnes.

3 He conſidereth both the generalitie of his ſinnes, and this laſt ſpeciall ſinne in the offence by it given.

4 He recounteth his originall ſinne, the fountain of his corruption.

5 To aggravate his digreſſion, he compareth himſelf in a ſtate of ſinne with that condition which God exacteth of him, and which he will hereafter work in him.

1 His confeſſion at large. After a ſight and ſenſe of ſinne in the work of repentance, confeſſion followeth.

1 *David* confeſſed to *Nathan*, ſent of God to him to charge him with his ſinne: and that authoritie Chriſt left in

in his Church in the new Teſtament with the Prieſts ther. of. Whoſoever ſinnes you remit, they are remitted unto them: abſolution is not rightly adminiſtred, but upon a faire evidence of a true and ſerious repentance; Which muſt begin at confeſſion: and therefore the power of abſolution doth ſuppoſe a duty of confeſſion.

The abuſe of confeſſion in the Church of Rome hath gotten it an ill name, ſome of them having many times corrupted it to their own ends to ranſack the conſciences of men, and to romage the hearts of men to finde how they may ſerve their turns.

Yet was it an holy inſtitution in the intendment thereof, that a man ſhould often ſurvey all his thoughts, and words, and actions. Cenſure them with griefe; tremble at them with fear; confeſſe them with ſhame; cure them with good counſell; expiate them with ſome revenge; extinguiſh them with full purpoſe of amendment of life: and eſtabliſh their hearts with ſome healing comforts from the holy Word of God, adminiſtred as cordials from our ſouls Phyſitians.

But as Auricular Confeſſion hath been ſometimes practiſed, it is a kinde of encouragement to ſinne: for beleeving, as ſome do, that their confeſſion, and penance, and abſolution doth waſh them throughly from all their iniquities, and cleanſe them from all ſinne: They ſpare not to commit all kindes of ſinne in truſt of this remedie, making the remedie of ſinne a provocation to ſinne. Like thoſe mountebanks, that in ſight will wound themſelves, to ſhew the vertue of their ſalve, and drink poyſon in confidence of their antidote.

Penances alſo have been ſometimes ſo eaſie and perfunctorious, as they may make a ſport at ſinne, ſtudy it with deliberation, practiſe it with delight, and expiate it at ſhort warning. But ſuch pardons were not afoot in *Davids* time, he confeſſeth to *Nathan*, and undergoeth a ſore penance after *Nathan* had abſolved him.

Good uſe might be made of this in the Church. If a true

Penitent revealing his wounded conſcience to ſome learned and godly Phyſitian of his ſoul, and declaring his true griefe did eſtabliſh his repentant heart with the comfort of the Word, and receive the benefit of Gods gracious pardon in the way of Gods holy ordinance.

In buſineſſes of our eſtate we may heare wiſe men ſpeak out of experience, and reading, and obſervation: but it is ſafeſt to truſt ſuch whoſe profeſſion and practiſe in the laws may give us more full ſatisfaction in all our doubts.

In diſeaſes of the body, reading, experience, and obſervation may accommodate men unprofeſſed to ſpeak rationally, and to adviſe wiſely: but health is a deare commoditie; they do moſt ſafely that conſult the learned, ſtudied, and practiſed Phyſitian: he is the likelieſt to direct for our good.

In the occaſions of the ſoul, although many great Scholars have profited to ability to informe the judgement in the truth, to convince errour, to inſtruct and comfort: yet ſeeing God hath ordained ſome in his Church to do this *ex officio:* and hath ſent them to teach, to baptiſe, to commend the prayers of the Church to him, to abſolve penitents: our uſing of their miniſtery in theſe things is ſtrengthened with warrant: and in this caſe, *Nathans* abſolution is as good as on Angels.

2 We finde *David* confeſſing here to God his wickedneſſe. *Nathan* hath uſed all the good and diſcreet wayes that may be to bring *David* to a ſight and ſenſe of his ſinne.

1 He ſhewed him his ſinne in a parable, borrowing another perſon to repreſent to him his ſinne.

2 He ſhewed it in the commemoration of Gods manifold favours to him, which cannot but ſhew, that God had better deſerved of him then to be anſwered with tranſgreſſion of his commandments. For he might plead, Do you thus unkindly requite my love!

2 He came to the point, and opened his wounds, and ſhewed him the rottenneſſe and ſtench of them in an *hoc feciſti;*

*feciſti*; Thus haſt thou done, and I held my peace all this while.

3 He revealeth to him the purpoſe of God for his correction, by a ſevere puniſhment of his faults divers wayes, as you have heard. This made him cry God mercie, and crave aid of Gods tender compaſſions to waſh him.

*For I acknowledge my wickedneſſe.*

Which teacheth; That true repentance ariſeth from a knowing, and beginneth at confeſſing our ſinne.

They pray but faintly and weakly for mercy to waſh them, that do not well diſcerne and confeſſe their wickedneſſe. The woman of Canaan that came to Chriſt for her daughter, cries loud for his help, the diſciples cannot ſtill her. Blinde *Bartimeus* runnes hard, and cryes lowd for his ſight. The woman with the iſſue of bloud preſſed through the crowd as neare as ſhe could to Chriſt, to touch the hemme of his veſture. *David* ſometimes cryed, till his throat was hoarſe. *Moſes* prayed till his hands fell. All that feele need of help from God, and know it no where elſe to be had, will ply him heartily, and give him no reſt. So forceable is the knowledge of our ſinnes to put us upon God in importunate efflagitations of mercy. Such know that there is no ſtate here on earth ſo unhappy, as the ſtate of a ſinner. Let us never hope for peace in our conſcience or favour with God, till we come to ſee and confeſſe our wickedneſſe.

Oh that there were ſuch an heart of piety and holy zeale as to ſearch and try our own wayes, and to detect our own ſinnes, as we have hearts of malice and curioſitie to dive into the tranſgreſſions of others. I would we could diſcerne our own beams as clearly, as we ſee the motes in our brothers eye. I acknowledge my wickedneſſe, I ſearch no further.

Let me now turn your eyes upon your own hearts, and put you to the ſearch of them to the bottome, that you may confeſſe your wickedneſſe to God betweene you and him alone. For wounds muſt be ſearched before they can be cured.

cured. And then ſhall you be prepared to heare the ſtory of Chriſts bitter paſſions, that he ſuſteined for you, which ſhall ſhortly be recounted to you out of the Goſpell by appointment of the Church. There you ſhall ſee the loving kindnes of God, and the multitude of his tender compaſſions: you ſhal ſee what need your wounds had of his ſtripes; what need your voluptuous lives had of his dolorous throws and pangs: what need your crown of pride had of his crown of thornes: what need your crying ſinnes had of his ſtrong prayers and ſupplications: what need your deſerved curſe had of his undeſerved croſſe. If all tears were wiped from our eyes for our ſelves, and that our mouthes were filled with laughter, and our tongues with joy; yet if we did conſider in what liquour we were waſht, the precious bloud of a Lambe without ſpot: *Pilates Ecce homo*, Behold the man, ſhewing us our Redeemer newly come from his cruell whipping, his pretious body, the glory of humanity ploughed up with ſcourges into deep furrows to ſave our skinnes whole: *Vox ſanguinis*, the voyce of bloud, ſpeaking better things then the bloud of *Abel*, crying for our purification: and his dying plea even for his enemies; *Father, forgive them, for they know not what they do.*

Theſe and a thouſand more conſiderable paſſages in his dolorous paſſion were enough, to turn all our harps into mourning, and all our organs into the voice of them that weep; to make our heads fountains of tears, to melt us into paſſion, to diſtill us into ſpirit of compaſſion, for him that payed ſo deare for our ſouls. *Sic Deus dilexit mundum, miſit filium ſuum, dedit unigenitum*, as *Auguſt. dedit unicum, ut non eſſet unicus*: So God loved the world. He ſent his Sonne. He gave his onely begotten Sonne. He gave his onely Sonne, that he might not be his onely Sonne. And in the manner of giving, *Non pepercit filio ſuo*: he ſpared not his ſonne: he layd upon him the iniquitie of us all. Will you finde the cauſe of all this? the roote of bitterneſſe, the gall and wormwood that made his potion ſo corroding? Search your heart for ſinne, and waſh the bloudy wounds of your Redeemer

Redeemer in a bath of compaſſionate tears, your own putrified ſoars in a bath of penitentiall tears.

And as *Iſrael* brought forth *Achan*, and put him in ſight who had treſpaſſed in the accurſed thing: ſo let our confeſſion put our tranſgreſſions in ſight, ſaying with *David*, I acknowledge my wickedneſſe; And with *Achan*: I have ſinned againſt the Lord God of Iſrael, and thus and thus have I done. *Ioſh.* 7. *Verſ.* 20.

That which undoes Religion, and deſtroyes the fear and ſervice of God, and hindereth our repentance, and evacuateth all our acts of piety: that which maketh the word to us a dead letter, that which weakeneth the power of our Baptiſme, and maketh the Lords Supper an eating and drinking of judgement; that which maketh all our praiſes of God a ſacrifice of fooles; that which turneth all our prayers into ſinne, and transformeth the grace of God into wantonneſſe, is;

We either hide our ſinne out of ſight *cautè* cloſely, wherein we may deceive the world: but we cannot ſhut up the eye of God, or benight the light of our own conſcience. 1

Or we plead, *Non eſt factum*, not our deed, againſt two witneſſes at leaſt; one in heaven, another in our own boſomes. 2

Or we put on ſome honeſt names upon our diſhoneſt carriages, calling wantonneſſe recreation; and proſecution of revenge, a ſtanding upon our credit, and a maintenance of honour. 3

Or we face out our ſinnes with ſocietie, as drunkards plead they do no other then is done in Court, in City, in Countrey, and amongſt all ſorts and degrees of men theſe times; adde women too, for many will not ſit out in a faſhion. And if we reprove ſuch, they regeſt that ſome of our ſelves are good fellows too. Here the proverbe failes, The more the merrier: when they go in the wayes of death.

Or we devolue our fault upon others, as *Adam*, *Mulier*

*quam dediſti:* the woman which thou gaveſt me. It falleth upon God. *Vinum quod dediſti inebriat: veſtes quas dediſti ſuperbum me, cibus guloſum, &c.* The wine which thou haſt given me makes me drunken; the clothes thou haſt given me make me proud; thy meat, gluttonous, &c.

5 Some proceed further, the full growth of impudence and impenitencie juſtifying their ſinnes, and calling evill good, and good evill, treading under foot the bloud of the cove-
Jude 13. nant as an unholy thing; raging waves of the Sea foming out their own ſhame, wandring ſtarres, for whom is reſerved the blackneſſe of darkneſſe for ever: whoſe condemnation ſleepeth not. Beloved, your reaſon, and judgement, and common underſtanding doth call ſwearing blaſphemie. It calleth doing that which you would not ſuffer, injury. It calleth immoderate eating, gluttony: intemperate drinking, drunkenneſſe. It calleth unlawfull copulations, adulterie and fornication. By the light of nature, and of Religion we abhorre the denomination of theſe ſinnes: who is willing to be called a blaſphemer, an oppreſſour, a glutton, a drunkard? If the names of theſe ſinnes be ſhamefull, make conſcience of the ſinnes themſelves.

For it was ever in faſhion in the world, and will be; that they which do wickedly and fooliſhly, ſhall be called wicked and fooliſh perſons. I conclude with *Joſhuahs* ſpeech
Joſh. 7. 19. to *Achan*: *My ſonne, give I pray thee glorie to the Lord God of Iſrael, and make confeſſion unto him:* tell now what thou haſt done, and hide it not. He that hideth his ſinne ſhall not proſper: ſhame and feare are the two great hinderances of confeſſion, they are alſo the rods of ſinne. Theſe ſhould rather move us to confeſſion and repentance: for repentance removeth them both: *ut ante.*

*And my ſinne is ever before me.*

2 Here is a great motive to confeſſion: for *David* found his ſinne troubleſome to him. Sinne is taken commonly for the fault, and ſo our fault alwayes in ſight bringeth ſhame.

Sinne is alſo taken ſometimes for the puniſhment, and that

that in our ſight alwayes bringeth fear. It muſt needs be comberſome to have theſe two roddes alwayes laſhing of us: ſhame and fear.

Sinne is alſo ſaid to be before us.

1 Either in the eye of underſtanding, and judgement, and reaſon, knowing and diſliking it.

2 Or in the eye of our conſcience pleading guilty to it. And this is ever ſo, till our repentance and Gods pardon hath removed it.

Our firſt parents in paradiſe did ſee the forbidden fruit:

1 That it was good for food.

2 It was a deſire to the eyes.

3 To be deſired to make one wiſe.

They conſidered not that the eating of it was againſt the commandment, that it was certain death to eat of it. The ſinne was not before them. In every temptation to evill, and commiſſion of evill, there is a pleaſure that offereth it ſelf to the eye; upon that our yeelding weakneſſe faſtneth. That is ever before us, to put us into ſinne: and when we have done it, that is before us to keep us from repentance. That was it that corrupted *Davids* holineſſe, at firſt to ſinne, and that held him ſo long impenitent. But when God had awaked him by his Prophet, then the pleaſure of ſinne ceaſed, and the ſhame, and fear, and ſorrow of it ſucceeded: then was his ſinne ever before him.

The words of *Davids* complaint weigh heavy; if we take the full weight of every one of them, they amount to a talent of lead, and we may call them, The Burthen of *David*.

1 Here is ſinne.

2 My ſinne.

3 *Coram*, in ſight.

4 *Coram me*, before me.

5 *Semper*, ever.

1 His complaint is of ſinne. All ſinnes are not alike deadly, nor all of equall provocation.

There be different magnitudes of ſinne: one ſinne differ-

1 eth from another in qualitie: Some more offenſive then other to God, to man, to our ſelves.

2 Some in quantity of number hath more ſinnes retaining to it, then others have: for no ſinne doth ever go alone.

3 Some in quantitie of dimenſion greater then other, more provoking.

4 Some in quantitie of weight heavier, and more incurving and ſlooping towards, and immerging deeper into the gulf of perdition.

5 Some in quantitie of meaſure, more filling, and more heaped up, more preſſing down, more running over.

Some in the ſeed of concupiſcence; ſome in the root of delight; ſome in the blade of conſent; ſome in the eare of perpetration; ſome in the full growth and ripeneſſe of cuſtome; ſome ſhedding & ſelf-ſowing by defence and juſtification of it, and by publique profeſſion and maintenance.

When Sathan would ſtrike us with a fiery dart, he will ſhew us our ſinne at the worſt.

In confeſſion of ſinnes to God we muſt conſider, that we are in his eye to whom all things are manifeſt; from whom no thing can be concealed: and therefore there is no ſlubbering or mincing our confeſſion. We muſt confeſſe all, as we deſire to be made clean from all: let us be as particular as we can in the enumeration of our ſinnes. And becauſe our memorie may fail us in particularities, let us help it with opening before God: our *Corpus peccati*, body of ſinne. So I underſtand here, my ſinne, that is, *Corpus peccati*, the body of ſinne, in the groſſe ſumme is ever before me. *David* doth come to particular ſinnes after in his confeſſion.

This *peccatum*, ſinne, is that corruption of nature, which is ever ſtriving againſt the Law: that fleſh which is ever rebelling againſt the Spirit, that old man which is corrupt according to the deceiveable luſts of the fleſh. The bed of ſinne in us, the ſtool of wickedneſſe, the throne of Sathan, the remnants of ſinne, which abide even in the regenerate; upon which S. *Paul* complaineth ſo much. I know that in me, that is in my fleſh, is no good thing. And this he charg-

chargeth with all his aberrations from the way of Gods law. Not I: that is my regenerate part: but ſinne in me, that is, my naturall corruption not yet mortified: my fleſh not yet brought in ſubjection to the law and will of my God.

2 *Meum*, my.

*David* owneth his ſinne, and confeſſeth it his own. Here is our natural wealth, what can we call our own but ſinne? Our food and rayment, the neceſſaries of life, are borrowings. We came hungrie and naked into the world, we brought none of theſe with us, and we deſerved none of them here. Our ſinne came with us, as *David* after confeſſeth. We have right of inheritance in ſinne, taking it by traduction and tranſmiſſion from our parents: we have right of poſſeſſion. So *Job*: Thou makeſt me to poſſeſſe the ſinnes of my youth. *Iob* 13. 26.

We plead ancient cuſtome and preſcription for ſinne: for we were never without it, ſince we firſt came into the world. *Peccatum meum, my ſinne*, is *Davids* griefe. *David* in piety to God, and in charitie to his neighbour, did mourn and weep rivers of waters for them that kept not the law. But other mens ſinnes are not put upon his account, and require not his repentance, except they were committed by his counſell, example, or approbation. He is now to declare his repentance that extendeth no further then to *peccatum meum*, *my ſinne*. This may aggravate a ſinne much: for as is the perſon, ſo is the ſinne: here, *Meum*, *my*, toucheth the perſon of the offender: *Nehemiah* urgeth, *Should ſuch a man as I flie? David* was a perſon; take him not beyond his private eſtate, as the yonger ſonne of *Iſhai*: favoured by God, defended from the Lyon, the Beare, from *Goliah*, from the Philiſtines, from *Saul*, and from all his enemies.

*Adams* ſinne which many fleight as no great matter to draw ſuch a judgement upon all fleſh, was the greateſt ſinne that ever was committed by man in reſpect of the perſon. For being in a ſtate of innocencie, and having free-will to do good, and in the freſh glory of his creation, and

in the fulneſſe of his makers image; and in the fatneſſe of the earth: the fitneſſe of an help meet for him: amounting to, what could I have done more that I have not done? his treſpaſſe was prodigious, nefarious, abhominable. To defile his holineſſe; to benight his wiſedome, to corrupt his goodneſſe, to evacuate his righteouſneſſe, to forget his happineſſe: and to ſee God for a fruit: having paradiſe before him, and all the fruit at his ſervice: his ſinne was infectious, it did not onely vitiate and deflowre his perſon, it alſo impoyſoned the fountain of bloud, which was to propagate a poſterity to fill the earth.

We know that *peccatum meum, my ſinne*, the ſinne of the Angels that fell was ſo aggravated by the conſideration of their perſons who fell, that God caſt them off for ever, and reſerveth them in chains of darkneſſe for a great day. *David* a publique perſon, a king, Gods king; *Poſui Regem meum ſuper montem ſacrum meum: I have ſet my king upon my holy hill of Sion. Regis ad exemplum, &c. David* an holy Prophet: vices that are ſleighted in common perſons, in men profeſſed holy are twiſe themſelves, and Sathan glorieth more in the corruption of a Prophet or Miniſter of the Word, then in many common men. God is more offended, and the Church more ſcandaled.

Let every man judge his ſinne by conſideration of himſelf. In his perſon, in his place and office, in his received favours from God.

*Meum, my*, will ſo make great weight.

3 *Meum*, hath ſpeciall reference here to *Davids* ſinne, which doth put him to this penance.

1 His luſt upon the ſight of beauty.
2 His adulterie.
3 His making *Vriah* drunk.
4 His corrupting of *Joab*.
5 His murther of *Vriah*.
6 His ten moneths impenitencie.

This is *peccatum meum, my ſinne*. Every one of theſe very hainous: for luſt, adulterie, and making men drunk, and

and a conſtant or rather obſtinate impenitencie. Theſe be ſinnes in faſhion, and many think the better of themſelves for them. It is the pride of many to boaſt of their unchaſt and laſcivious lewdneſſe of life, of their making their companions drunk, and no ſenſe of the abuſe of Gods good creatures; the wrong to God, to their neighbour, to their own bodies, thereby expoſed to diſeaſes. Beloved, if all theſe, if any of theſe ſinnes belong to any of you; I charge you not: let your conſciences ſave me the labour, and do you own it, and call it *peccatum meum, my ſinne*, as *David* here doth. Put it before you in ſight, and confeſſe it to God, that you may finde mercie. If none of theſe call you guilty, ſearch your hearts for that darling ſinne, *Peccatum meum, my ſinne*. The pleaſant, the profitable ſinne, that reigneth in you. You ſee confeſſion ſpares not any ſinne: whatſoever you call *meum, mine*, muſt be all brought forth.

3 *Coram, Before.*

This ſinne was now come before, as *Auguſt.* obſerveth. Sinne is behinde our backs, when we are firſt tempted to it, when we firſt commit it. Sathan ſheweth the pleaſure and profit of ſinne, but he concealeth the treſpaſſe and the danger thereof.

1 It was in ſight of God from the firſt motion and yeelding to it.

2 It was in ſight of the Devill and his Angels that ſuggeſted it.

3 It was in ſight of thoſe agents of the King who did negotiate it.

4 It was in ſight of the common man, who could not but take notice of it.

5 It was in ſight of the Church, Gods faithfull ones, who were much ſcandalized by it.

6 It was in ſight of the enemies of God, who thereby took great occaſion to blaſpheme the name of God, and his Religion.

7 It was in ſight of *Nathan*, Gods holy Prophet, who was ſent of purpoſe by God to reprove it.

*Nathan*

*Nathan* charged him, *Thou diddeſt it ſecretly:* ſee the deceiveableneſſe of Sathan; no ſinne dare look the light in the face: *Qui male agit, odit lucem:* He that doth evill, hateth the light. One of the greateſt encouragements to ſinne is an hope of ſecrecie, and therein for the moſt part the ſinner miſ-carrieth: for not onely God, which hateth the ſinne, but Sathan alſo that tempted to it, do both finde means to bring it to ſhame.

Yet the heart of *David* was ſo hardened, and his conſcience ſo blinded with the pleaſure of ſinne, that he felt no remorſe of it. Some ſinnes are much more hardly repented then others, eſpecially thoſe ſinnes which pleaſe the naturall man beſt, repented hardeſt.

4 *Coram me, Before me.*

Now at laſt his ſinne is come to the light of his own underſtanding, to the ſting of his own conſcience. Now he ſees what need he hath of mercy, *Miſerere mei Deus, &c.* Have mercy upon me O God. Now he ſees what commandments he hath deſpiſed, as *Nathan* chargeth him. Now he ſees what offence he hath given to God, to his Church. What defiling to his own ſoul and body; what danger to both. We can never repent heartily till we come to this: and we are very loath to come to it. Now *David* ſeeth his ſinne clearly, the whole ſinne, the motives, the means, the acts, the colours, and conveyances there, all *coram me*, before me.

*Coram populo*, before the people, ſhame to him: *Coram Eccleſia*, before the Church, griefe to them: *Coram inimicis*, before the enemies, joy to them: *Coram Deo*, before God, anger againſt him: *Coram Nathane*, before *Nathan*, a chiding. But if any hope of repentance and amendment, it is in *Peccatum meum coram me*, my ſinne before me. Here is the diſtreſſe of a ſinner, he never diſcerneth how unhaphie he is, till his ſinne is before him. Excuſed be the masks of ſinne: pleaſure is the ſweetning of ſinne: ſecrecie is the night of ſinne. Remove all theſe, and let thy ſinne appeare naked, and ſtript of this ſhelter: *Mulier formoſa ſuperne turpiter*

*turpiter atrum deſinet:*

The faireſt womans face,
Foule nether parts diſgrace.

How quickly could *David* ſee his own ſinne in another perſon in the parable of *Nathan*? It was ten moneths before his own ſinne was before himſelf. We are very blinde to behold our own faults: yet we are moſt beholding to them that help our weak ſight, and cleare our eyes that way.

It was the wiſh of a well-minded heathen man, that he might ever dwell either by a true friend, or ſome very malitious and ſpightfull enemy, becauſe either love or malice would ever tel him his own, and he ſhould be ſure to know his faults.

Chriſt: What ſay men that I am? we muſt uſe all the meanes we can to ſearch our wounds, that they may be healed. To know our diſeaſe, *ut curetur*, it is S. *Gregor.* note upon this Text: *Aſcendat tribunal mentis ſuæ, conſtituat ſe ante ſe: Videat fœditatem ſuam ut corrigat, ne nolens videat & erubeſcat:* Let him aſcend the tribunall of his minde, and place himſelf before himſelf: let him ſee his foulneſſe to correct it, leſt againſt his will he ſee it, and be aſhamed at it. Some put all their vertues before themſelves: as the Phariſee; he gave not himſelf an ill word in his confeſſion. I am not like other men, I faſt, I pay tithes: I give almes, I pray, &c. The poore Publicane could not ſee any good Corn within his field it was ſo over-grown with tares. Lord be mercifull to me the ſinner.

Great perſons have ſo much the more danger from ſinne, becauſe they have ſo many flatterers to keep their vertues ever in their ſight, or to lay vertues to their charge that they have no right too. And ſo few *Nathans* to ſhew them their ſinnes, and to ſay, *Tu es homo*, thou art the man. How can they repent, when their ſinne is yet behinde their backs, and no body dares put it in ſight? Or if it come in ſight, there may be found law to make it good.

Sinnes when they are grown to have countenance of authority, and ſtrength of cuſtome to eſtabliſh them, are no longer ſinnes, *Leges fiunt*, they are made laws. And time cals that a ſinne now, which anon is a ſingular vertue. But let us call ſinnes and vertues by their proper names, and let them be in our ſight, and we ſhall begge the grace of repentance very heartily.

5 *Semper*, alwayes.

Sinne is ſweet in the mouth: *Job* ſpeaks of hiding it under the tongue; but in the ſtomacke it is unwholſome and upbraiding. *David* found it ſo; when once it came before him, it was ever in his ſight: as before he ſaid; There is no reſt in my bones, *propter peccatum*, *by reaſon of my ſinne*. Sometimes he thought how he had ſinned againſt *Vriah* a faithfull ſervant in defiling his bed, in betraying his life; ſometimes how he ſinned againſt his own ſoul and body, in defiling it with the fleſh: Sometimes how he had ſinned againſt *Joab*, to make him an inſtrument of injury againſt *Vriah*, to defile him alſo with innocent bloud: Sometimes how he abuſed the good creatures of God, to make *Vriah* drunk: how he twice wronged the honorable ſtate of matrimony: once deſiring to make *Vriahs* repaire to his houſe a cover for his ſinne: and when that failed, and *Vriah* was ſlain; he veiled his ſinne with his own marriage of the defiled widow: alwayes he thought how he had ſinned againſt God. This caſe of *David* is a lively peece deſcribing to the life the unreſt of an unquiet conſcience overcharged with ſinne.

That which Poets feigned of Furies ever diſquieting ſome perſons; was nothing elſe, as *Tully* found and applied it, but a troubled conſcience which has no peace. And we can never attain to peace, before we have felt the ſting of ſinne, the rigour of the law, the terrour of the Lord, the rods and ſcorpions of an afflicted and unreſtful conſcience. And this will hold till our repentance & Gods pardon ſealeth our *quietus eſt*: no company, no pleaſure, no comfort will help this, no ſuch ſorrow, as *Animus dolet*, the minde is ſorrowfull.

Verſe

## VERSE 4.

*Againſt thee, thee onely have I ſinned : and done this evill in thy ſight.*

3. HIs confeſſion expreſſeth where he hath given offence : which hath two parts. For,

1 He accuſeth himſelf.
2 He cleareth almighty God.
1 In his ſelf-accuſation.

1 Here is the height of ſinne againſt God, *Tibi ſoli, &c.* Againſt thee onely.

2 Here is the boldneſſe of his ſinne: *In thy ſight.*

In the firſt here is,

1 *Ego*, I: the perſon.
2 *Peccavi*, have ſinned : the treſpaſſe.
3 Againſt thee, *Pars læſa*, the party offended.
1 *Ego*, I: the perſon.

This comes in ſtill: for it maketh weight alwayes in the confeſſion. Some charge the malevolent aſpects of their ſtarres, ſome charge Sathan with all their ſinne : Others have other put-offes to ſave themſelves harmleſſe. *David* takes all upon himſelf, his own corruption; his own rebell fleſh: his unregenerate part, his old *Adam* did it.

*Me, me, adſum qui feci :* Here, here I am that did it. I whom thou tookeſt from following the ewes great with lambe : whoſe ſheep-hooke thou haſt changed for a Scepter, whoſe ſheep for thine own people Iſrael, upon whoſe head thou haſt ſet a crown of pure gold. I whom thou didſt lately inveſt in the full Monarchie of thy people, to

whom thou gaveſt the poſſeſſion of Ieruſalem from the Iebuſites. I who ſetled peace, Religion and Courts of juſtice in Ieruſalem, that thou mighteſt be ſerved and honoured: and I would faine have built thee an houſe there. *Ego*, I, to whom God committed the truſt of government to rule others, the truſt of judgement to puniſh others, as King, over his inheritance. I, to whom God committed the care of others ſouls to guide them by his word, to direct them by good counſell, to allure them by his gratious promiſes to terrifie them by his threatnings: as the Lords holy Prophet. I who both wayes as King and Prophet ſhould have beene an example of holineſſe and righteouſneſſe to all Iſrael. *Nathan* ſaid, *Tu es homo*, thou art the man, in juſt accuſation, and now *David* ſaith, *Ego ſum homo*, I am the man: in humble confeſſion.

Great Princes and perſons in eminent ranke can take it upon them highly in termes of honour: then *ego*, I am the man. They muſt do ſo here alſo.

2 The treſpaſſe, *Peccavi*, I have ſinned: *David* ever had a tender conſcience for ſinne: he never ſlept in any of his treſpaſſes ſo long before or after, as in this. For when he had opportunitie to come ſo neare to *Saul*, as to cut off his skirt of his garment, his heart ſmote him. So did it after he had numbred the people: now he feeleth the weight of ſinne upon his conſcience, and cries, *Peccavi*, I have ſinned. Every true penitent doth ſo: but every one is not a true penitent that doth ſo: for *Cain* ſaid more, *Mine iniquitie is greater then it can be forgiven*. *Pharaoh* ſaid as much: I have ſinned this time, *The Lord is righteous, I and my people are wicked*: for the thunder and haile mingled with fire. After he ſaid more upon the judgement of the locuſts, I have ſinned againſt the Lord your God, and againſt you. Now therefore forgive, I pray thee, my ſinne this once, and intreat the Lord for me. *Judas* went further: I have ſinned, in that I have betrayed the innocent bloud. He repented, ſaith the Text, he ſaid with the price of his ſinne in his hand in the act of reſtitution. But *Cain* and *Judas* confeſſed

1 *Sam.* 24 5. 2, 24 10.

*Gen.* 4. 13.

*Marg K. Bible.*

*Exod.* 9. 27.

*Exo.* 10, 16, 17

*Mat.* 27 3, 4, 5.

feſſed in finall deſperation. *Pharaoh* ſhrunk onely at the puniſhment, the ſinne grieved him not. *David; peccavi, I have ſinned*, had more in it: he knew his ſinne fully, it was *ever before him.* And he was more troubled with his fault then with his puniſhment; he made the worſt of it: yet he had faith in the loving kindneſſe, and in the multitude of the tender compaſſions of God, he had the ſpirit of ſupplications, and prayed fervently. His firſt ſuit is for his waſhing, and his ſtrong cries are like them of the Leper to Chriſt: Lord, that I may be clean: and the further we go in this Pſalme, the more pregnant remonſtrances he maketh of his true repentance, the more cleare example doth he give for ours. As feare ſhooke him, and as ſhame covered his face: ſo faith ſupported him, and prayer to God ſanctified his mortification.

Such a *peccavi*, I have ſinned, ſo open in confeſſion without, ſo ſtinging with compunction within, ſo quickened by a lively faith, ſo winged with zealous prayer, will ſoone finde the ready way to the throne of grace, and finde mercie there in a time of need.

3 *Pars læſa*, the party offended. Here the ſpirit of *David* is troubled, he is full of paſſion.

1 He confeſſeth the wrong done to God: *Contra te*, againſt thee.

2 He reſumeth it with a duplication, *Againſt thee.*

3 He putteth it home with a *ſoli, Tibi, tibi ſoli peccavi*: Againſt thee, thee onely have I ſinned.

1 *Contra te*, Againſt thee.

That is the ſting and torment, the rodde and ſcorpion of the conſcience: when we conſider that our treſpaſſe hath beene bent and aymed againſt God. *Si non Jehova pro nobis*, If the Lord had not beene on our ſide, is Iſraels word, we had periſhed. *Auxilium noſtrum à Domino*: Our help is from the Lord; In his favour is our life. This makes every wilfull ſinne we commit mortall, becauſe it treſpaſſeth the majeſtie of God: therefore no ſinne in this nature is veniall: and this makes every ſinne of infinite merit, becauſe it is a

ſinne againſt an infinite majeſtie. And for that our perſons are finite, and not capable of infinite puniſhment; there is no way to ſatisfie this infinite majeſtie offended, but by eternity of puniſhment. This appeares in this ſentence, Go ye curſed into everlaſting fire: *The ſmoke of their torment ſhall ariſe for evermore.* The worme never dyeth, the fire never goeth out.

We have many great motives, to make conſcience of treſpaſſing againſt this majeſty of God.

1 For the good that he is.

2 For the good that he doth.

1 For the good that he is.

He is one that hateth iniquitie: no evill ſhall dwell with him; He is all holineſſe, and righteouſneſſe.

2 For the good that he doth.

1 He is our faithfull Creator: *He made us, not we our ſelves:* he faſhioned us in the wombe, he kept us there, he took us thence.

2 We came naked into the world, he clothed us: we came hungry, he gives us daily bread: we came ignorant, he taught us: weak, and he ſtrengthened us: unclean, and he waſhed us in the laver of regeneration.

3 We were born children of wrath: he adopted us heires of grace and glory, and redeemed us with the deare coſt and expenſe of his Sonnes bloud.

4 He is the preſerver of men, he giveth us ſpirituall and temporall favours, *His loving kindneſſe and mercie followeth us all the dayes of our life.*

3 We may adde, for the evils that he doth.

For is there any evill or puniſhment which he ſendeth not? He is *velox ultor*, a ſwift revenger, and his right hand doth finde out all his enemies. We would not willingly anger a perſon that hath power to do us hurt, though we have no hope that he will ever do us good. But our God is a father as well as a judge, and with him is *mercy that he may be feared*, that we may not runne our ſelves upon the edge of his ſword.

Let

Let us conſider how all things elſe ſerve him but we onely, and the Angels that ſinned. They unhappied their eſtates by ſinning againſt God, and of glorious Angels became unclean devils: there is no part of the work of Gods hands ſo eternally caſt away, reſerved in chains of darkneſſe for the judgement of the laſt day. We had a way opened to us, a new and living way.

2 He therefore reſumeth this, *againſt thee*, either doubling the conſideration of his ſinne; or doubling the conſideration of the party offended by it: both which ſhews, that he had laid it to heart, and that lay heavy upon his conſcience, he had throughly conſidered againſt whom he offended. We cannot think too much of it, we cannot confeſſe it too often, we cannot deplore it too bitterly, that we have ſinned againſt God. For many are the preſſures of this life; but they are all comforted with a ſure refuge to God. He is our help in trouble: *Vana ſalus hominis*, the help of man is vaine.

But when we ſinne againſt God, we lop the tree that ſhould ſhelter us from a ſtorme. We undermine the tabernacle of our dwelling. Whither ſhall we go for our healing when we are wounded? Whoſe counſell ſhall we aske, when we are ſick? Who ſhall feed our hunger? &c. Who ſhall then have pitie upon thee, O Ieruſalem? or who ſhall bemoane thee, or who ſhall go aſide to aske how thou doeſt? Thou haſt forſaken me, ſaith the Lord, thou art gone backwards, therefore will I ſtretch out my hand againſt thee, and deſtroy thee, I am weary with repenting. Whatſoever we do againſt God, we do it againſt our ſelves. Whatſoever we do evill is againſt God: it oppoſeth his will, it reſiſteth his word and commandment: it valueth the pleaſure of ſinne more then his favour, and exchangeth God for a vain delight. Is not this an high offence? *Ier.* 15. 5.

3 He putteth it home, *Tibi ſoli peccavi*: againſt thee alone have I ſinned.

Some queſtion is made, how *David* can ſay, *Soli*, Thee alone. Did not he offend *Vriah* in defiling his bed? in ſending

ing for him to colour his adultery? in taking him home, under a pretence of entertainment, to make him drunk. After all to procure his death, did he not ſinne againſt *Bathſheba* to defile her? Did he not ſinne againſt *Joab*, to make him a murtherer? Did he not ſinne againſt his own body, to deſtroy the temple of the Lord, and to defile a veſſell of holineſſe with uncleanneſſe? Did he not treſpaſſe the Church which was aſhamed, and grieved at his aberration? Did he not treſpaſſe his double unction of King and Prophet? how then doth he ſay; *Tibi ſoli*, againſt thee alone? Mr. *Calvin* doth two wayes anſwer this queſtion.

*Sol.* 1. 1 That he had done this ſinfull act ſecretly, and ſo had none to make his peace withall, but God: who onely knew the offence. This doth not help: for *Joab* knew that he was an inſtrument of *Davids* injuſtice: he knew he had defiled his own body: ſhe knew. And no queſtion but it was reſented of many. But this Pſalme was made for the uſe of the Church, after all was out againſt him.

2 2 That he denyeth not the full extent of his fault; but making his confeſſion to God, he declareth what did moſt cruciate and diſquiet his conſcience; onely this, that he had ſinned againſt God, and provoked his anger againſt him. This may paſſe for a good ſolution of the queſtion, for the ſinne againſt God extendeth to both Tables of the Law: and when we treſpaſſe our own ſelves, or our neighbours, we ſinne mainly againſt God in both.

The full extent of our ſinne is onely againſt God. Every ſinne hath a branching and diſperſion, like ſo many brooks running into one maine ſtreame, all empty themſelves into the Sea, all finally wrong God.

3 Mr. *Calvin* addeth his own judgement, *Tibi ſoli*, againſt thee alone.

Howſoever, the ſecrecie of my ſinfull acts may keep it out of ſight from ſome: and the flatterie of others may caſt excuſes or defences upon it: and the charity of others may like *Sem* and *Japhet*, caſt a garment upon it to hide it: may

connive

connive at it, or pardon it: To thee I have ſinned: thou doeſt know it, and it appeares onely to thee in the full and true proportion, I cannot hide it from thee. This alſo may be well received.

4 He addeth; that he nameth God onely, becauſe God onely hath the vengeance in his hand, and he is in no danger but of him. For who on earth hath power to chaſten Kings for ſinne, but God onely? There was no Pope above Kings in *David's* time. The high Prieſt, a type of Chriſt, was nothing ſo great a man as the Pope, the Vicar of Chriſt. But the truth is, when Chriſt came to reveale himſelf, then began Sathan firſt to lay claime to all the kingdomes of the earth, and the power to diſpoſe of them: and he made Chriſt a great offer, to give them all to him. But what *Eliſha* would not, *Gehezi* his man would: what Chriſt refuſed, his Vicar ſticks not to accept of after.

5 Saint *Auguſtine* cleareth the doubt another way: *Tibi ſoli peccavi; quia tu ſolus ſine peccato: ille juſtus punitur, qui non habet quod puniatur:* Againſt thee onely have I ſinned; becauſe thou alone art without ſinne. That juſt one was puniſhed, who had nothing in him to be puniſhed.

6 Some reade, to thee onely, *Peccavi*, I have ſinned, becauſe none but he can pardon ſinne, as God ſaith: I am he that blotteth out thy tranſgreſſions for mine own ſake. *Iſa.* 43. 25.

7 I beſt may ſatisfie my own judgement with reference of this complaint of *David*, to the reproof of *Nathan*. Wherefore haſt thou deſpiſed the commandment of the Lord to do evill in his ſight? *David* ſtriketh here at the root of his ſinne, from whence all his other iniquities, and tranſgreſſions, and ſinnes, of which he complained, derived themſelves. 2. *Sam.* 12. 9.

It was my ſinning againſt thee in the contempt of thy word, that hath undone me, and made me a prey to Sathan. He that in the Serpent found that way to undo the firſt *Adam* in Paradiſe, by drawing him away from the word; he ever ſince hath tried that concluſion with all his poſteritie, and hath much advanced his kingdome by it: he tryed

the ſame way with Chriſt in the wilderneſſe, but he kept him to the word; *Scriptum eſt*, it is written. And therefore he tryed him; by the word, and urged *Scriptum eſt*, it is written, to him, hoping by the word to have recovered him from the word. And ever ſince his great agents, eſpecially Hereticks, and Schiſmaticks, are great Textmen. This clearing of the words of *David* pointeth us to the beginning of all ſinne in us, which is at ſwarving from the word of God. *David* found it ſo dangerous, that the whole 119. Pſalme is aymed at that ſinne. Verſ. 1. and 2. he pronounceth them bleſſed that walk in this way, and keep his teſtimonies. Verſ. 3. They do no iniquitie, &c. Verſ. 4. he urgeth Gods commandment for this to keep his precepts diligently. Verſ. 5. O that my wayes were directed to keep thy ſtatutes! 8. I will keep thy ſtatutes, O forſake me not utterly.

His deſire to the word, his comfort from the word, his joy in the word, his eſtimation of the word, his love to the word: all the Pſalme is full of theſe holy meditations. We may all confeſſe in this reſpect with *David*, that we have ſinned againſt God onely, for having the word in that plentie, and ſo many helps by hearing and reading to take benefit of it.

Our ungodly lives teſtifie, that we depart from it. Which of our ſinnes doth the word of God favour, which doth it not threaten with loſſe of the kingdome of heaven, as the Angels that ſinned loſt their habitation, and *Adam* his paradiſe for departing from that word?

Iſrael Gods darling people loſt their Canaan, and firſt ten Tribes were lopt from the Church, then cut off from the ſtate, and carried away and never heard of. The remaine loſt all, and live now in diſperſion: it is our ſinne, and we begin to ſtinke in the noſthrils of God: heare and feare.

*And done this evill in thy ſight.*

2 Here is the boldneſſe of his ſinne, wherein let us conſider,

1 The

1 The perſon, *I.*
2 The commiſſion: *done.*
3 The treſpaſſe, *evill.*
4 The particularity, *this.*
5 The daring of it: *in thy ſight.*

1 Of the perſon.

It is againe preſt and may not be omitted in our conſideration. For let every one conſider his own perſon in all his delinquences, and he ſhall finde ſo much more quarrell againſt himſelf for it. Perſonall conſiderations do much aggravate or extenuate ſinnes. Sinnes of ignorant perſons are nothing, ſo defiling them and provoking God, as ſinnes of knowledge. Sinnes of yonger perſons, in whom the paſſions of youth are more unruly, and underſtanding and reaſon as yet but in the blade, offend not ſo much as ſinnes of aged perſons, whom time and experience ſhould both informe and confirme in better wayes: they have felt more comfort of the favour of God, and ſeen more examples of the juſtice of God; and have been longer taught in the word of God, and where God ſoweth liberally, he expecteth to reape plentifully.

Sinnes in poore perſons who have received little at the hands of God, diſpleaſe him not ſo much as theirs whoſe cup doth overflow: whoſe pathes are anointed with butter, and their bellies filled with the treaſures of his plenty. Sinnes in inferiour perſons not ſo offenſive as in Magiſtrates and Princes, and eminent perſons: whoſe examples may prove infectious to corrupt many.

Generally the ſame ſinnes in the people are leſſe then in the Miniſter: *Cujus in ore verbum vitæ, cujus in more* ſhould be *vita verbi:* In whoſe mouth is the Word of life, in whoſe converſation the life of the word. Therefore when *David* remembred his own perſon a King, and an holy Prophet, ſo much beholding to God for his high favours, his heart did the more ſmite him for his treſpaſſe.

And thus ſhould the example work with us upon any temptation to ſinne; to conſider with *Joſeph, How ſhould I*

*do this great wickedneſſe:* and there take occaſion to recount the favours of God to us: the fruits of the earth, the fruits of the wombe: of our cattel, our peace, our health, our daily bread, our friends, and all the comforts of life: concluding thus. God hath deſerved better at my hands, then ſo, that I ſhould give way to this temptation, and ſo ſinne againſt him, whoſe loving kindneſſe hath followed me all the daies of my life. Should I blaſpheme his Name by ſwearing, in whoſe name is my help? Should I prophane his Sabbath, who hath allowed me ſix dayes for my work, and this one for my reſt, and relaxation of all cares of life to attend his ſervice? Should I offend my neighbour, whom God made in his own image, for whom Chriſt ſhed his pretious bloud, and for whom he taketh care as he doth for me, that he may live in peace by me?

And as this in early conſideration may prevent ſinne: ſo in a later conſideration it may ſerve to haſten our repentance, and to make it more ſerious, when notwithſtanding ſo many reaſons againſt it, I have yeelded to a temptation, and committed a ſinne. The more cauſe I had not to do it, the more muſt my repentance be.

2 The Commiſſion, *Have done evill.*

Sinnes of omiſſion wherein God is neglected, or our neighbour in duties of pietie or charitie give great offence. You may ſee it in the ſentence: I was hungrie, *Et non paviſtis me, Ite maledicti*: and ye fed me not. Go you curſed.

Sinnes of deſire, though not effected and perpetrated, do more offend: for as our good deſires do ſtand for acts, and receive rewards; ſo our evill and unlawfull deſires expreſſe the malignity of our corrupt diſpoſitions, and merit juſt vengeance.

Sathan doth corrupt the heart firſt, and then out of the foule treaſure of the heart proceed all kinds of evils. *Peccatum animæ*, the ſinne of the ſoul, is the pollution of the ſoul, and God ſeeth it. *David* was an adulterer, when his deſire was firſt enflamed with luſt: but now it is done; *Vriahs* wife is defiled: *Uriah* is ſlain: here is a ſinne of commiſſion.

Sinnes

Sinnes of this kinde which corrupt us, and do hurt abroad cannot be recalled: ſo long as ſinne is but in deſire, it defileth at home onely; but when it comes abroad into action, it is a complete and full unrighteouſneſſe.

Therefore in repentance we muſt eſpecially have care of ſuch evils as are done by us, which we cannot recall, to repent them heartily, and to waſh them clean from our conſciences: for they cleave faſt to us, they ſcatter their poyſon abroad. And if ſinnes of omiſſion do ſmart ſo upon offenders, and ſinnes of deſire; how deep is the ſcarlet dye of ſinnes of commiſſion?

3 The treſpaſſe: *I have done evill.*

*Evill*, is a creation of our own: for all that God made was exceeding good. This we can do of our ſelves, yet Sathan puts us on by his temptations. Yet not under the name or ſhew of evill: the delight and pleaſure of the fleſh ſeemed in the temptation like the forbidden fruit, faire to the eye, and pleaſant in taſte.

The evill we commit, if we think of, it will ſoon appeare like it ſelf to our underſtanding and reaſon, but eſpecially to the Spirit of God in us. But our appetite hath not the leaſure to adviſe with theſe: in general delight is good, & pleaſure is the gift of God. But if this be not regulated by the Canon of manners, which is the holy law of God: there may be a latent evill which we are loath to ſee for feare of depriving our ſelves of our deſired delight. But when luſt hath conceived, we ſee the birth of ſinne quickly ſucceeding. Then the pleaſure is gone and nothing remaineth, but the evill, the guilt of ſinne, and the burthen of the conſcience. That is done, and there remaineth behinde the ſting of it anguiſhing the conſcience: or the cuſtome of it ſearing the conſcience.

Every evill we do is an injury to God, and a contempt of his Law. If God ſhould for his pleaſure ſcourge, and torment us, and make it his ſport to heare our groanings, and to ſee our teares: who could challenge him for uſing his own creatures, according to his own will: but as a

father he loveth us: our paine his ſmart. How is it then that we take pleaſure in evill, which God hateth, and which ſo offendeth him, that his ſoul abhorreth all them that work wickedneſſe?

It is a better way to be beforehand with *quid faciemus*, What ſhall we do? good Maſter, what good thing may I do to obtain everlaſting life? then to cry, *Quid feci?* what have I done? Oh what evill have I done to deſerve death? Or as *Job*, *Peccavi, quid faciam tibi?* I have ſinned: what ſhall I do unto thee? The name of evill ſhould loath us, it is ſo foule; and it ſhould feare us, it is ſo dangerous. Therefore in all temptations to it, it will be our wiſedome and holineſſe to abſtract the pleaſure of evill from the evill: To part them, and weigh them by themſelves. We ſhall finde the pleaſures of ſinne in weight lighter then vanity: and in ſuch firme conjunction with vexation of the ſpirit: and for their laſting, ſo ſhort lived, and ſo ſoone gone, and leaving ſuch a bitterneſſe in the ſoul behinde them, that the very thought thereof in ſad conſideration will call ſuch mirth madneſſe, and ſay to ſuch pleaſure, What meaneſt thou?

Again, evill weighed by it ſelf will prove the burthen of the conſcience, the feare of a deadly blow, the trembling of our hearts, the ſhame of our faces, the diſquieting of the whole man. This ſheweth us what a body of ſinne we beare about us: for as the proverbe is, Wickedneſſe proceedeth from the wicked: this calleth the heart uncleane, and the conſcience defiled. Ceaſe therefore to do evill, and learne to do well. This is the way of life, to eſcape the paths of death.

Evils are aſhamed of themſelves, and Sathan dare not be ſo open in his temptations, as to tender them to us barefaced; but he putteth either ſome matter of vertue upon them, to hide them out of ſight; or ſome pretence of great pleaſure or profit to ſweeten them, that they may go down with us without diſtaſte. Let us but take ſo much leaſure as to take off this diſguiſe, and behold evill in it own proper

per colours, and we ſhall ſee ſuch a loathed deformitie, we ſhall feele ſuch an abhorred complection of ſtench and commiſtion of filthineſſe, as will diſcourage us from it. We ſhall diſcerne danger in the touch of it, and death in the committing of it. *Libera nos à malo:* Deliver us from evill.

4 The particularity: This ſinne.

Here *Davids* repentance doth come home to his preſent diſeaſe: this great exemplarie teeming and pregnant; this parturient ſinne which brought forth ſo many, ſo horrible ſinnes.

Luſt when it conceiveth bringeth forth ſinne. Luſt was *Davids* ſinne: ſee the preſent iſſue and encreaſe of it: it brought forth adultery. Two bodies defiled: Matrimony, Gods ordinance polluted: Gods good creatures abuſed to drunkenneſſe. *Joab* corrupted, *Uriah* murthered: This ſinne cheriſhed, veiled with a marriage: and for ten moneths unrepented. I have done this evill, all this, beſide all the other ſinnes of my life, I have added this alſo.

No doubt but he did conſider this ſinne alſo in the puniſhment of it.

1 With vexation in his conſcience.
2 With ſhame in the world.
3 With the griefe of the Church.
4 With the joy of Gods enemies.
5 With the anger of God.
6 With the chiding of *Nathan*.
7 With the death of the childe.
8 With a continuall incumbent puniſhment in his own houſe; *Non diſcedet gladius, &c.* The ſword ſhall not depart, &c. Before he craved mercy againſt his tranſgreſſions, and iniquitie, and ſinnes.

Now he comes to this eminent and notorious ſinne. I have done evill, this evill. Which teacheth us, when we come to repaire the decayes of our ſpirituall man by repentance, to have ſpeciall care of thoſe particular ſinnes which have eſpecially corrupted us, and provoked God againſt us.

A generall *peccavi & iniquè egi:* I have ſinned, and done wickedly; will not ſerve without we come to *this evill.* As the people of Iſrael did, when the Lord affrighted them with thunder and raine in their wheat-harveſt: they confeſſed and ſaid to *Samuel: Pray for thy ſervants unto the Lord thy God, that we dye not, for we have added unto all our ſinnes this evill, in asking us a King.*

1 Sam 12. 19.

We ſay of ſome man, he is a very true hearted honeſt man: but he will ſometimes over-drink; or he will ſometimes ſweare in his paſſion: or he will over-ſhoot himſelf in his anger: or he is ſomewhat covetous, or prodigall, or wanton, &c. Let every man ſo account with God for his ſinnes, as to confeſſe with griefe, ſhame, and fear, *this evill,* to which either ſome corruption of nature, or ſome continuance of cuſtome, or ſome temptation of pleaſure & profit, or ſome preſent occaſion for want of grace by ſome ſudden ſurprize hath prevailed with him to give him a fall.

Opportunitie doth often tempt and prevaile againſt a great meaſure of knowledge and grace: and God ſometimes leaveth us to our ſelves, to try our ſtrength how we can reſiſt Sathan. If we prove too weake for him, and that he do over-beare us, we have no remedie but this particular repentance. All ſinnes foule us: therefore *David* prayeth to be waſhed; ſome ſinnes ſteine us, and an ordinarie waſhing will not cleare us: therefore he prayeth, Waſh me throughly and make me cleane.

It is our wiſedome to diſcerne this difference of our ſinnes, and conſider which be dyed in crimſin, which in ſcarlet, and to bring them to the waſhing eſpecially. So ſhall we be purged from our great offence.

Here is *Noahs* drunkenneſſe: and *Lots* drunkenneſſe and inceſt: *Pauls* perſecution of the Church: *Peters* denyall of his Maſter: *In multis offendimus omnes:* in many things we ſinne all.

But if we ſurvey our conſciences carefully and inquiſitively, we ſhall finde this evill ſome eſpeciall ſinne that we have either much accuſtomed our ſelves to, or that we have

have once committed, overtaken with ſome ſudden ſtrong temptation which we may call *this evill*. How evill *this evill* taſted in the end we ſee: his appetite deſired it before as a chiefe pleaſure; and now it is become his griefe and greateſt paine. He was very warie after of falling into *this* ſinne. Yet another temptation put him into new ſinne of numbring his people; when he had done this evill alſo he fell to this remedy of particular repentance: And *David* ſaid unto God, I have ſinned greatly, becauſe I have done *this* thing: but now I beſeech thee do away the iniquity of thy ſervant, for I have done very fooliſhly. 1. *Chron.* 21. 8.

He that hath many of theſe groſſe and high-growne ſinnes; blaſphemies, prophanations of the Lords-day, adulterie, drunkenneſſe, &c. to account for, is in heavy caſe. If one at once ſmart ſo ſharply, and weigh ſo heavily, what will many do? *Aperiantur ut operiantur: ſanemus ut ſanemus.* Let them be ſhewn, that they may be covered: let us reveal them, that we may heal them.

5 The daring of this ſinne: *In thy ſight.*

He had conveied this ſinne as cloſely and warily as he could: God took notice of that alſo. Thou diddeſt it ſecretly: *Bathſheba* was ſecretly ſent for, and entiſed, and defiled: *Vriah* dyed in a juſt warre. But now *David* ſeeeth that all this was done in the *ſight* of God, he ſeeth what the hand doth, and what heart ſetteth it awork. *David* could not be ignorant of this: but we willingly embrace temptations to evill, which we can keep out of the worlds eye.

The ſearching eye of God cannot be benighted: it is over all the world, and diſcerneth both good and evill. Will any man ſteale, whileſt the owner looketh on? Dare any man treſpaſſe a King, when his eye is upon him? A king ſitting on the throne of judgement driveth away all evill with his eye. He was a foole that ſaid in his heart, *Non eſt Deus*, there is no God: he ſaith ſo that denyeth him a ſight of all things.

There is no power like the power of God: there is no

ſtrength to execute power, like the ſtrength of God. There is no fire ſo hot as the fire of his furie. There is no threatning ſo ſurely accompliſhed, as his menaces. Yet when we are afraid of every eye of man in our ſecret ſinnes, we dare adventure them upon the eye of God. Yet he is privy to the firſt ſuggeſtion, to the firſt conſent, delight, procuration, action, &c. all the circumſtances of our ſinne. Never was ſinne conveyed ſo cloſely, as to be concealed from him: this *David* did know, and teach, and diſcovereth their vanity that thought they could hide their errour from him. *Yet they ſay, the Lord ſhall not ſee, neither ſhall the God of Jacob regard it. Vnderſtand ye brutiſh among the people, and ye fools, when will you be wiſe? He that formed the eye, ſhall not he ſee, &c. Achans* cloſe theft: *Rahels* ſtolne gods, *Laban* found them not, God revealed to *Moſes* where ſhe hid them. *Gehezies* ſecret lye and covetouſneſſe, *Judahs* ſecret inceſt: all in ſight.

*Pſal.* 94. 7. 8.

Flatter not thy ſinne with hope of ſecrecie; and remember, nothing is ſo bold and facing as ſinne. Thou doeſt it in the ſight of God, his eye is open upon it to diſcerne and hate it, to detect and puniſh it: darkneſſe hideth not from him.

## VERSE 4.

*That thou mayeſt be juſtified when thou ſpeakeſt, and cleare when thou judgeſt.*

2. HE cleareth almighty God, for having freely and fully confeſſed his ſinnes in generall, and in particular this late eminent, notorious, ſcandalous, and provoking ſinne: he addeth this; *Ut juſtificeris in ſermonibus, &c.* That thou mayeſt be juſtified in thy ſayings. Which place is cited by the Apoſtle, and by him we are directed to a right underſtanding of it. *What if ſome did not beleeve? Shall their unbeleefe make the faith of God without effect? God forbid: yea let God be true, but every man a lyar: as it is written. That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.* The Apoſtle urgeth theſe words to this purpoſe, to ſhew that the ſinnes of thoſe who return by repentance, can no way hinder, but do rather advance the juſtice of God. God declareth this juſtice in two things. Rom 3 3. 4.

1 In accompliſhing his threatnings of puniſhment to correct them with the roddes of men; and ſo theſe words of *David* have reference to that threatning of *Nathan: Now therefore the ſword ſhall never depart from thine houſe.* He confeſſeth, that God is by his open and offenſive ſinne, juſt in thoſe his words of commination, and all the world may ſee, that God is no favourer of ſinne in any of his choſen, but he hath ready rods to chaſten it, to which juſtice he ſubmitteth. God hath occaſion given him by his con-

feſſion of his ſinne, to declare his juſtice in the well deſerved puniſhment of it, ſo farre that when he ſhall execute that judgement upon him and his houſe, he ſhall be found cleare from any crueltie.

2 But this is not all: for *David* had received many gracious promiſes of mercie from God to his own perſon and government, and to his poſteritie. And there might be a feare that this crying ſinne of *David* might reverſe theſe promiſes, and call in thoſe favours of God from him. Here *David* openly confeſſeth his ſinne, and declareth his ſtrong faith in thoſe ſure promiſes of God, beleeving that though he have ſinned againſt him, and *done this great evill in his ſight*, yet he will gratiouſly accept of his true repentance, and pardon him his ſinne, and make good his former promiſes to him: So ſhall he be declared *juſt in his ſayings*, and promiſes of mercie, and ſhall be *cleare when he judgeth* him of violating his truth. Whereby it appeares, that the elect of God, when they fall into any grievous ſinne, do put God to it to declare his juſtice both wayes: for it is juſtice in God,

1 To performe what he hath threatned and promiſed.

2 To carrie an even hand in the treſpaſſes of his children; that neither his juſtice ſuffer in bearing with ſinne: nor his mercie in over-chaſtening the ſinner. The Text now thus cleared,

1 We have in God two things in his carriage toward his elect in their fals and tranſgreſſions.

1 His juſtice in chaſtening them.

2. His mercie in pardoning.

2 We have in *David* two things.

1 His humble patience, ſubmitting himſelf to the puniſhment.

2 His ſtrong faith apprehending Gods gratious pardon.

1 Of the juſtice of God.

It will do well in our reading the ſtories of the fals and treſpaſſes of Gods Saints, if we do withall obſerve the proceſſe of Gods judgements following them. He ſoone taught

taught us what we ſhould truſt to, in the fall of our firſt parents. For when they had ſinned in the forbidden fruit, he left them awhile to the mercie of their own accuſing conſciences, and to the ſcourge of ſhame, and the ſcorpions of their own feares to cruciate and anguiſh them. Then in the coole of the day he came himſelf and convented the offenders, and in a judiciall ſeſſion he examined the parties by the evidence of fact. And finding them guiltie, he pronounced againſt them a ſentence of mortalitie, he accurſed the earth under them, he adjudged the man to labour and ſweating for his bread: The woman to ſubjection to her husband, and to great anguiſh in her child-birth. That all poſteritie might by their example feare the juſtice of God, and refraine from ſinne which brought ſo much evill upon the committer thereof. Yet we doubt not of their ſalvation.

*Noah* was drunk once, and lay uncovered in his tent: his own ſonne diſcovered his ſhame: *Noah* deſerved puniſhment, but his ſonne ſhould not have puniſhed him: but God uſed the unnaturall evill affection of his ſonne, as his rod to puniſh the ſinne of the father.

I could be full in examples for this proofe, that God doth not leave ſinne in his Saints unpuniſhed. I onely produce theſe two great examples.

1 In the beginners of the firſt world.

2 Another in the repairer of it.

The firſt man made in the image of God in holineſſe and righteouſneſſe The ſecond, the onely righteous man whom God found in that age. I produce them as cleare examples of the juſtice of God in puniſhing ſinne, even in perſons moſt in favour. And the rather for the condemnation of their ſinnes which now are afoot in the world, and are ſcarcely confeſt to be ſinne.

1 The forbidden fruit is deſired before any fruit of the garden: ſtolne bread is ſweet. The name of God which by a ſpeciall law muſt not be taken in vaine, what name ſo blaſphemed? Is it not a ſhame to Religion, that after

the word had beene freely preached about 60. yeares in the free libertie of the Goſpell, and the Law of God in Pulpits and in print ſo learnedly expounded, that there ſhould be need of a ſpeciall ſtatute law for conſervation of this name from prophanation, and to ſet a corporal puniſhment or a pecuniarie mulct upon ſwearers. But neither Gods Law, nor Acts of Parliament can ſave that name of God harmleſſe.

I will preſſe no further inſtances: tell me by this taſte, whether the forbidden fruit be not moſt deſired?

2 For *Noahs* ſinne, it was but once drunkenneſſe: and God left it not unpuniſhed with foule ſhame.

In the Apoſtles time, it was a modeſt ſinne, he ſaith, 1. Theſ. 5. 7. *They that are drunke, are drunke in the night.* Now day and night are both guilty of it: it is a ſinne in faſhion: meetings of purpoſe called and intended for it. The farewels of friends parting, the welcomes of friends returning, the celebration of great Feſtivals, as if *Bacchus* had waſht us in the bloud of the grape from our ſinnes.

But God will be *juſtified in his ſayings*: he will declare his juſtice in his ſevere puniſhment of this ſinne here: and if it be not ſincerely repented, he hath told us home what he will do: No drunkard ſhall enter into the kingdome of heaven. I ſhould lay your ſinne to my own charge, if I ſhould not let you know the terrour of the Lord in this caſe. The defence of it by the ſocietie of ſinners aggravateth the ſinne: God hateth it ſo much the more. *Malum quo communius*: Sinne the more common, the worſe.

2 He declareth his juſtice in the performance of his mercie to his elect. For even in theſe examples in my text alledged;

1 To *Adam* he ſhewed mercy, who ſinned having onely a Law for his obedience, with a penalty threatned in caſe of diſobedience; but there was no promiſe a foot, if he ſhould treſpaſſe that Commandment. And that made *Adam* when he had ſinned, hide himſelf from the preſence of God, aſhamed and afraid to come in ſight. But God in fr-

free favour did ſeek him out, and before he called him to his anſwer for his ſinne, he reveiled mercie in the promiſed ſeed. When he laid his curſe upon the Serpent that tempted him, and therefore ever ſince his time ſinners have a way of grace opened in that promiſe, and no ſinnes if ſorrowed for, can evacuate the force of that promiſe, it ſtandeth good to all that truly and ſincerely repent. So as *David* ſaith: *In judgement he remembreth mercie.* There he did ſo in the very ſentence of judgement upon the Serpent, was the firſt revelation of mercie to man. He had no Obligation of a former promiſe to binde him to it, but it was a free and voluntarie tender of favour growing out of his own perfect and abſolute goodneſſe. In the tender whereof he hath given us ſtrong aſſurance that if in free favour he would do ſo much, much rather when he had put us in ſecuritie thereof by promiſe.

2 The example of favour to *Noah* doth juſtifie God in his ſayings: for he ſhewed him much favour after his fatherly correction of his fault.

1 In verifying his bleſſing upon his two ſonnes. *Sem* of whom *Abraham* came, and the twelve Patriarches, and *David*; and Chriſt Ieſus. And to whoſe tents in the fulneſſe of time he invited *Japhet* and brought in the fulneſſe of the Gentiles.

2 In accompliſhing his curſe upon his yongeſt ſonne many yeares after, by giving away their Land from them, and rooting them out with a violent deſtruction. This performed upon the repentance of *Noah*; which though it be not in expreſſe and full termes ſet forth in the ſtorie; yet we may take it ſo ſignified, when *Moſes* ſaith; *And Noah awoke from his wine*, that is, not onely recovered after ſleep to ſober judgement, but to a penitent recognition of his ſinne. And by the ſpirit of prophecie he was enlightned to looke into times to come, and to foreſee the future eſtate of his poſteritie: and by the ſpirit of ſupplication to deſire God for his eldeſt ſonne: and by the ſpirit of faith to beleeve in the reſolved goodneſſe of God to his ſecond ſonne. Gen. 9. 24.

ſonne. And in all the ſtory of holy Scripture we finde, that the ſinnes of repentant men though chaſtened with ſome temporall roddes of affliction, yet never failing of mercie.

*Davids* children that tranſgreſſed were threatned with the roddes of men, but with reſervation of favour: not to take his mercie utterly from them, as from *Saul*.

2 We ſhall now ſee how *David* did beare himſelf in the wiſe conſideration of theſe two things.

1 When he confeſt his ſinne, whereby God was juſtified in his threatnings of judgement. He declareth his own humble patience, ſubmitting himſelf to the holy hand of God: q. d. I confeſſe all my ſinnes, this my horrible and crying ſinne; that the world may ſee thy juſtice in puniſhing me, and my patience in bearing it. Stripes were ordained of purpoſe, for the backs of fools; I am one of them, and I put my ſelf under thy puniſhing hand. He is content, that as he hath made himſelf an example of a grievous ſinner: ſo God ſhould declare in and upon him an example of his ſevere juſtice, and ſo be *juſtified in his ſayings*.

If God did forbeare all other puniſhments of our ſinne in our own perſons, in our houſe and familie, in our goods, in the neceſſaries of life, in which kindes he ordinarily avengeth himſelf upon offenders; yet if the ſinner ſhall but truly repent him of his ſinne, repentance it ſelf is a greater puniſhment then all theſe.

There is more in it: when it is ſaid of *Peter*, that *he went forth and wept bitterly*, then in the diſciples, *Reliquimus omnia*, We have left all. And Saint *Paul* felt more ſmart in the thorne in his fleſh, and the Angell of the Lord buffetting of him, then in all his dangers by Sea and Land; his ſtripes, ſhipwracke, impriſonment. When our own conſciences are upon torture, our ſouls upon the rack, when we judge and take vengeance upon our ſelves, it is judgement without mercy: We ever feare we underdo. Therefore the conſcience of his ſinne doth beare witneſſe to the

juſtice

juſtice of God, and he findeth no fault with his puniſhment.

Surely murmurers that repine at the puniſhing hand of God, and think much of his judgements, enflame the anger of God more by their reſiſting his right hand which hath found them out. If they went in *Davids* way to take a juſt dimenſion of their ſinne, and did confeſſe it contritely to God, they would be content that he ſhould declare his juſtice in their puniſhment, and they would ſee that he would overcome if he came to be judged. Speak thy conſcience: when thou abuſeſt thy drink to drunkenneſſe, if God puniſh thee with thirſt, haſt not thou well deſerved it? If thy meat to ſurfet; if thy ſtrength to wantonneſſe, &c.

2 He ſheweth faith. For notwithſtanding theſe many, and this foule great ſinne, he beleeveth that God will be juſtified in his ſayings, that is, declared juſt in his gracious promiſes of mercie.

The ſinnes of the elect cannot outgrow the mercies of God; nor our offences make his truth faile. *David* is ſo full of this faith, that as he ſpendeth part of this Pſalme in a deploration of his ſinnes: ſo he beſtoweth alſo part of it in ſupplications, whereby he declareth his faith.

## VERSE 5.

*Behold, I was ſhapen in iniquitie: and in ſinne did my mother conceive me.*

4. HE recounteth his originall ſinne, the corrupt fountaine of all his impunities: he makes way to it with an *Ecce*, for now he is at the head of ſinne.

That we were all in *Adam* in the day of his creation, needeth no proofe, for out of him was the woman created, and of them made one fleſh by marriage, was all mankinde propagated. So that theſe firſt parents of our fleſh did ſtand or fall to the benefit or loſſe of all their poſteritie. But man ſtood but a while in honour, and by his fall he not onely corrupted his own perſon, but his nature; whereby there remained an infection of ſinne to the pollution of the whole nature of mankinde. This the Apoſtle hath affirmed diſertly. In *Adam* all dye, that is, all are ſubject to the law of mortality: and all are under the curſe of the law for the ſecond death. God concluded all under ſinne, that is, both the infection of ſinne, and the puniſhment thereof.

*David* ſpeaketh here of his originall ſinne in the pollution thereof, and confeſſeth that from that root of bitterneſſe, this and all his other ſinnes derived. Therefore he confeſſeth the beginning of it not onely at his ſhaping, and formation in the wombe, when God gave his body a compoſition in the wombe, and ſet every member and part of his body in the proper place, but he goeth higher to his firſt conception. *In peccato fovit me*: in ſin ſhe nouriſht me: his firſt

firſt warmth which put the firſt natural heat to the radicall moiſture of which we are created. This appeares in the difference between the firſt man created and the firſt generated; for of *Adam* it is ſaid: *In the image of God made he him.* Gen. 1. 27. But *de primo generato*, of the firſt begotten: for in the account of the Genealogie he reckoneth not *Cain*, who was gone from the preſence of God: nor *Abel* who was by *Cain* murthered. But the Genealogie begins at *Seth*; of whom we reade. And *Adam* begat a ſonne in his own likeneſſe, after his image, and called his name *Seth*. For *Cain* he needed not to ſay ſo, for the corruption of his foule heart ſhewed him borne of corrupt ſeed. But *Seth* was one of the holy Fathers of the Church, yet begotten in the image of *Adam*, now corrupt, and not in the image of God: as *Adam* was created. How could it be otherwiſe? for our firſt parents being defiled, who can bring a clean thing out of an unclean? Not one. Gen. 5. 3. Iob 14 4

The Fathers with full conſent referre that ſpeech of *Job* to our originall ſinne, as *Pineda* upon that place recounteth and quoteth them.

I ſhould not need to prove this point of originall ſinne, having ſo cleare evidence for it, as my Text in hand: But that the Pelagians long ago denyed any ſuch ſinne, or naturall corruption, affirming, *Verba Pelagii: Ut ſine virtute, ita ſine vitio procreamur, atque ante actionem propriæ voluntatis id ſolum in homine eſt quod Deus condidit:* The words of *Pelagius*. That as we are begotten without vertue, ſo without vice, and before the acting of our own wils, that onely is in man, which God made. Saint *Auguſtine* long ago took this hereſie to task, and learnedly confuted it. But of late, *Ann.* 1620. there was a Pamphlet ſtolne out in print, and vented from pocket to pocket by ſome Anabaptiſts at home, who yet refuſe to be ſo called. In this the hereſie of *Pelagius* is revived, and originall ſinne denyed, and peremptorily it is affirmed, that no ſinne is derived from our parents. We take, ſay they, from *Adam* vanity, corruption, and death. This vanity is onely a weakneſſe and

impotencie in nature, to know and do the duties of the Law of God. But they deny it to be ſinne. Their reaſon is. *Adam* was made of the earth: we were made of *Adam*: *Adam* was made of the earth onely, in reſpect of his body: for God firſt made the body, and then infuſed the ſoul in it. The body was free from ſinne, the ſoul a ſpirituall ſubſtance infuſed by God was alſo free from ſinne: ſo *Adam* was created without ſinne. But we were no otherwiſe made of *Adam*, then *Adam* was made of the earth: and we were no more in *Adam* when he ſinned, then *Adam* was in the earth before his creation.

Firſt, according to the body, *Adam* had no commandment given him, till he had underſtanding to embrace it, and will to receive or refuſe it. *Adam* ſinned not till he departed from the commandment. They conclude hence, that we receiving nothing but our fleſh from *Adam*, cannot ſinne, till we have underſtanding to know what is commanded us: *ergo*, no originall ſinne.

To all which we anſwer. That the fleſh which *Adam* took from the earth, was pure; for ſo was the earth. But the fleſh that we take from *Adam* is tainted with ſinne. And true it is that no actuall ſinne can be committed without the Law. But we may be guilty of originall impuritie without prevarication of the Law.

*Adam* had onely the matter of his body from the earth, we derive more from *Adam*. For whereas as God breathed into the body of *Adam* all at once the breath of lives: We live three lives. The life of plants in our vegetative: The life of bruits in our ſenſitive: The life of Angels in our rationall ſoul. Philoſophers and Phiſitians, and the learned Scholars of nature do reſolve, that we traduce two of theſe lives from our parents: the third is immediately both created and infuſed by God.

The proper ſeat of originall ſinne is in the ſenſitive part of man, and that corrupteth our reaſon; and as it groweth taſter then our rationall doth, ſo it over-groweth it, and keepeth

keepeth it down; untill our new birth doth cut it and keep it ſhort, and the good Spirit of God give us ſtrength to reſiſt it, and to ſubdue it. This God himſelf hath in both Teſtaments fully detected in two holy Sacraments: firſt Circumciſion. This was to be adminiſtred ſo ſoone as an infant was capable of it, even after the firſt criticall day, and that part of the body was choſen for this Sacrament, which might beſt ſhew our generation unclean: it was a Sacrament of purgation the impuritie of our naturall generation. In the new Teſtament the Sacrament of Baptiſme was inſtituted to the ſame purpoſe.

And where our Anabaptiſts do charge us, that by our doctrine of originall ſinne we bring upon infants a danger of eternall death, and thereby we revive that wicked Proverbe, The fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge. We regeſt this calumny upon them in juſt imputation. For when they confeſſe that we traduce from our parents vanity, corruption, and death: theſe are the puniſhments of ſinne, and if we have no ſinne of our own, it is our parents ſinne, and ſo our teeth are on edge for their ſowre grapes.

The doctrine of originall ſinne was ever taught in the Church; and when Saint *Auguſtine* did meet with the Pelagian hereſie denying it, he oppoſed it ſtrongly: and becauſe the adverſary urged the faith and doctrine of certaine Hereticks denying originall ſinne; S. *Auguſtine* produceth the conſtant contrary aſſeverations of the moſt orthodoxe Fathers of the Church in their own words. For he citeth, *Irenæus, Ciprian, Reticius, Olimpus Hiſpan. Hilar. Ambroſe, Innocentius, Gregor. Baſil. Magnus, Chryſoſt.* and *Jerome:* which is a full cloud of ſacred witneſſes of antiquity, beleeving and teaching the ſame doctrine. This upon the Text in hand Saint *Auguſtine* doth clearly avouch. *Nunquid David de adulterio natus erat? quid eſt quod ſic dicit, niſi quia trahitur iniquitas ab Adam? Nemo naſcitur niſi trahens pœnam, trahens meritum pœnæ.* Was *David* born in adultery? Why ſpeaks he ſo, but becauſe iniquity

is drawn from *Adam*. There is none born which draws not puniſhment drawing that which deſerves puniſhment. He urgeth the words of the Apoſtle, *Corpus mortuum eſt propter peccatum, propago ſumus corporis mortui.* The body is dead by reaſon of ſinne. We are the off-ſpring of a dead body.

*Julian* the Pelagian did urge againſt originall ſinne the honourable ſtate of Matrimony. So Saint *Auguſtine* chargeth him: *Tu autem dicis nuptias ſine dubio damnari, ab omni ſit liberum obligatione peccati.* But thou ſayeſt, The condemning of marriage is no ſinne. But marriage was ordained, and the bleſſing of propagation was given before the ſinne of *Adam*. And marriage is honourable among all men, and the bed undefiled. The ſinne of *Adam* did not diſcommand marriage, nor reverſe the bleſſing of encreaſe. And Saint *Auguſtine* upon this Pſalme doth anſwer. *Opus hoc caſtum in conjuge non habet culpam: ſed origo peccati trahit ſecum debitam pœnam. Non enim maritus quia maritus mortalis non eſt: aut aliunde niſi peccato mortalis eſt.* Matrimoniall function is without fault, but originall ſinne draws with it the puniſhment due to it. For the husband, as a husband brings not death, nor any way but by ſinne.

God provided a remedy, the ſeed of the woman againſt ſinne, and ſuffered humane infirmity to paſſe on, that he might ſhew mercie where he pleaſed. But you may demand what any ſpirit of contradiction can alledge againſt *Davids* diſert confeſſion of his formation and conception in ſinne?

Our Anabaptiſts anſwer, That it is a queſtion, whether his confeſſion here intend himſelf, or his mother. It was a poore ſhift to buſie our thoughts about ſuch a queſtion: for why ſhould *David* confeſſe any thing here concerning his mother? If any, why not both parents? This confeſſion muſt have coherence, and correſpondence with the former. *I acknowledge my wickedneſſe: my ſinne is ever before me.* But what if it concerne him? Then thus: he confeſſeth and deſireth God to conſider whereof he was made, of duſt:

duſt: weak fleſh, unable to reſiſt the tempter when the Law came unto him, through which weakneſſe he was overcome.

This is that which we call originall ſinne, this *Carentia juſtitiæ*, wanting of righteouſneſſe; this impotencie to all good acts: this ſeed of corruption, which is the teeming and pregnant ſpawne of all ſinnes. But they would have it; that as Chriſt becauſe he had our fleſh, and was made ſinne, yet was no ſinner: So *David*, though confeſſing himſelf conceived in ſinne, was not by conception and birth a tranſgreſſour.

To which we anſwer.

1 That the compariſon is blaſphemous between Chriſt and *David*: for Chriſt was conceived by the holy Ghoſt: *David* in the ordinary way of fleſh.

2 That we call not originall ſinne tranſgreſſion of the Law in *origine*: for that is the definition of actuall ſinne.

For originall ſinne is defined:

1 *Eſt corruptio naturæ à prima perfectione*: It is the corruption of nature from the firſt perfection.

2 *Eſt corruptio naturæ hominis quæ efficit ne vere obediamus legi Dei, nec ſimus ſine peccato*: It is the corruption of humane nature, which makes us unable to obey Gods Law, that we cannot be without ſinne.

3 *Eſt ignorantia in mente, & concupiſcentia in carne*: It is ignorance in the minde, and concupiſcence in the fleſh.

4 But the fulleſt is this. It is an hereditarie corruption of nature which bringeth forth in us the works of the fleſh, and proneth us to all evils, and thereby doth faſten upon us a guiltineſſe, whereby we are in deſert and danger of the wrath of God. And this is the ſinne which *David* here confeſſeth, which began with him in his very conception.

But they alledge, that the words of *David* may have reference not to himſelf, but to his mother. Then we muſt underſtand him thus: that *David* doth not confeſſe ſinne as a fault, but as a puniſhment, and ſo it hath regard to curſe: I will multiply the ſorrows of thy conceptions. So he

he onely meaneth his mothers puniſhment for the fall, and his weakneſſe through the fall. That weakneſſe we call originall ſinne.

But why *David* in his repentance, ſhould repent his mothers puniſhment we cannot ſo well diſcerne: for true repentance hath reſpect not to the puniſhment deſerved, but to the ſinne deſerving it. Therefore theſe poore flaſhes, of humane wiſedome which is carnall, ſenſuall, and diabolicall, cannot elude the evidence of truth, that *David* bewailing his ſinne doth repaire to the root of it in his conception, confeſſing the firſt ſeminarie of this weakneſſe to begin there.

But our Anabaptiſts urge further, that if the matter of which *David* was made was tainted with ſinne: Then was alſo the matter of which Chriſt was made ttained with ſinne: for he was conceived in the wombe of a mother.

We reply, That he was conceived by the holy Ghoſt, and it was an holy thing, that was born in his mother: ſo the Angel ſaith to her.

They reply, that then Chriſt was not true man, for he was not born of the ſubſtance of his mother.

We anſwer, That Chriſt was born of the very ſubſtance of *Mary*, and that in his miraculous generation by the holy Ghoſt, the ſubſtance was not changed, but the qualitie of it.

For when *David* prayeth after for a new heart, he doth not deſire to have the ſubſtance of his heart changed, but the qualitie thereof: that of a ſinfull and unclean heart it may be made a pure and holy heart: a fit Temple for the holy Ghoſt to dwell in.

Thus, I hope, I have to any ſober judgement cleared both our received doctrine of originall ſinne, and the interpretation of my Text againſt theſe old and new Pelagians, and ſo the confeſſion of *David* ſtandeth good; that beſide his actuall tranſgreſſions of the Law, he ſtandeth guilty before God of originall uncleanneſſe; from which

corrupt

corrupt fountain all his ſtreames of actuall iniquities do derive.

I will now fortifie this doctrine with plain demonſtrations of the truth from the Scripture.

1 Wherefore, as by one man ſinne entred into the world, and death by ſinne, and ſo death paſſed upon all men, ἐφ᾽ ᾧ πάντες ἥμαρτον, in whom all have ſinned. Nevertheleſſe death reigned from *Adam* to *Moſes*, even over them, that had not ſinned after *Adams* tranſgreſſion. *Rom.* 5. 12. *Verſ.* 14.

Saint *Auguſtine* underſtandeth this ſinne to be, that originall ſinne that *David* here complaineth of: for *Adams* was actuall, and death reigneth not but where ſinne reigneth. The ſame Apoſtle finding in his underſtanding enlightned, and in his zeale inflamed, and in his will rectified by the Spirit of God, good motions to ſerve God uprightly: yet thoſe diſcouraged and ineffectualled in him often: he chargeth all this upon his corrupt nature, which he calleth *Peccatum inhabitans:* Sinne dwelling in him: Verſ. 20. *Lex membrorum*, the law of his members: Verſ. 23. *Corpus mortis:* the body of death, Verſ. 24. The fleſh. Verſ. 25. With my minde I ſerve the Law of God: with my fleſh the law of ſinne. This the Author to the Hebrews doth call τὴν εὐπερίστατον ἁμαρτίαν, The ſinne that doth ſo eaſily beſet and inviron us. *Rom.* 7. *Heb.* 12. 1.

For this, little Infants unborne and new borne are ſubject unto death, and to charge death without a charge of ſinne would call the judge of all the world unjuſt. That there is originall ſinne, and that *David* here complaineth of it, we have made it cleare.

Now obſerve that *David* in his repentance to make it full, doth apply all his ſinnes to the multitude of Gods tender compaſſions. For a full confeſſion maketh way to a full abſolution.

When *Jeremiah* adviſeth us to *ſearch and try our wayes* firſt, and then to turn to the Lord: he intendeth that we muſt examine our hearts in this ſearch to the bottome, and go ſo farre back in this inquiſition as to the mother ſinne, *Lam.* 3 40.

the primitive and originall maſſe of corruption which empoyſoneth our nature: which cancreth our manners, and in time gangreneth our whole converſation mortally, to the very dominion of ſinne. *David* doth ſo, for here he looketh back ſo farre, as to his firſt conception, and diggeth ſo deep as the root of his ſinne. For he chargeth all his tranſgreſſions upon this beginning of ſinne, which indeed in all the children of *Adam* is not onely a naturall pollution defiling us, but it is a corrupt ſeed ſhooting out in time into a blade, and bearing a full eare of actuall prevarications. Therefore no man knoweth his own heart, and let no man be ſo bold of his own ſtrength, to promiſe reſiſtance to ſuch temptations as have corrupted others. It is the Apoſtles good counſell. *Brethren, if any man be overtaken in a fault, ye which are ſpirituall reſtore ſuch a one in the ſpirit of meekneſſe, conſidering thy ſelf, leſt thou alſo be tempted.* Gal 6. 1. In which words, *The conſidering of thy ſelf*, is no other then the wiſe remembrance of thy originall corruption: for there is tinder in thee apt to take fire from a little ſpark. There is in Sathan both cunning and malice enough with his temptations to ſtrike this fire.

The Apoſtle uſeth a fit word, ἐὰν προλημφθῇ ἄνθρωπος, *ſi anticipetur*, for ſometimes we are by ſenſuall motives perſwaded, and by ſemblance of good deceived, or by entiſements of pleaſure or profit allured to evill.

When the Serpent, as with *Eve*, diſputeth with us, and corrupteth our judgement, darkeneth our reaſon, blindeth, benummeth, or deadeth our conſcience, and ſo we not onely take, but gather and give the forbidden fruit.

Sometimes Sathan catcheth us by ſurpriſe, and with a ſudden temptation, having all opportunities for ſinne to friend, he overtaketh us, and embarketh us in ſome treſpaſſe, before we have leaſure to adviſe our ſelves. So was *Troy* taken at laſt by a cunning ſtratageme:

*Victamque quamvis videat,*
*Vix credit ſibi potuiſſe vinci.*

She

She ſaw her ſelf orecome by foes,
Yet ſcarſe beleeves ſhe what ſhe knows.

Thus was *David* here caught, he was at leaſure, in peace, in glory, and power, at eaſe, his mind now quiet: his breaſts full of milk, his bones of marrow, and walking on the leads of his houſe, his eye no ſooner was faſtened on the beauty, but his heart was fired with luſt after *Vriahs* wife: he enquired of her, ſent for her, defiled her, prevented, and ſurprized with a ſudden temptation. This he imputeth to his naturall corruption by his originall and birth ſinne.

So ſome that have ever made conſcience of an oath: yet upon a ſudden paſſion ſometimes rap out a fearfull oath to Gods great diſhonour, and their foule offence.

So ſome that make conſcience of giving, *Suum cuique*, to every one his own, yet upon an opportunitie offering them anothers goods upon faire termes of likely ſecrecie, have robbed a neighbour. I have upon like occaſion given examples of this work of corrupt nature in the ſonnes of men: in *Hazael*, who brought a preſent from *Benhadad* to *Eliſha*, to demand whether his maſter ſhould dye of that diſeaſe. The man of God looked *Hazael* ſo ſtedfaſtly in the face that *Hazael* was out of countenance: but the man of God wept. And when *Hazael* demanded why *weepeth my Lord?* He anſwered, Becauſe I ſee the evill, that thou wilt do to the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their yong men wilt thou deſtroy with the ſword, and wilt daſh their children, and wilt rip up their women with childe. And *Hazael* ſaid: But wh t, is thy ſervant a dogge, that he ſhould do this great thing? Yet preſently he returned to his maſter, brought him comfort of his recovery, and on the morrow, he took a thick cloth and dipt it in water, and ſpread it on his face, that he dyed. He reigned in his ſtead, and did like a dogge all that evill, &c. 2. *Reg.* 8. 11, 12, *&c.* 13.

When Chriſt ſaid one of his twelve ſhould betray him: *Judas* was one of them that demanded with the reſt: *Nun-*

*quid ego Domine?* Is it I, Lord? But a ſudden temptation
Luk. 22. 3. ſurpriſed him. Then entred Sathan into *Judas Iſcariot*: And he went his way, and communed with the chiefe Prieſts and Captains, how he might betray him unto them. Moſt
Ver. 31. &c. memorable is the example of *Peter*, whom Chriſt forewarned of his denyall of him. A thing ſo farre from *Peters* heart, that he took it ill to be ſo charged, he proteſted againſt it, and vowed to dye with him or for him, rather then he would deny him. Yet being in the high Prieſts Hall, when Chriſt was ill uſed there, for feare of his own skinne he denyed, and forſwore him thrice. This body of ſinne we do all alwayes beare about us, and therefore we paſſe the time of our ſojourning here with feare: for which of us may not be thus ſurpriſed? For there is no kinde of ſinne which our heart abhorreth moſt, but we are in danger of it by reaſon of our naturall corruption: wherefore Chriſt taught us to pray: *Et ne nos inducas in tentationem*, And leade us not into temptation. Therefore, a wiſe man
Prov. 14. 16. feareth and departeth from evill: but a foole rageth and is confident. Folly is raſh, and goeth on inconſiderately, and truſteth to his own ſtrength.

We live in perpetuall danger, by reaſon of this naturall corruption; for the Spirit hath his eclipſe, and often upon our grieving him, leaveth us in our own wayes, that we may ſee our naturall impotencie to that which the Law requireth of us, and be ſo much the more warie how we walk in the way of that roaring Lyon, which goeth about continually ſeeking whom he may devoure. But here remaineth a great ſcruple: Was not *David* circumciſed? and hath not that Sacrament according to the intention of Gods holy ordinance this proper effect to remove and purge originall ſinne? And now in the time of the Goſpell, is not Baptiſme the laver of our new birth? doth it not waſh away originall ſinne? Why then doth *David* yet complaine of it? or why do we who are baptiſed ſtand daily yet in jeopardie of it?

To cleare this point, we reſolve, that ſince the fall of man

man, his infirmitie hath ever beene ſuch, as all the meanes of grace ordained by God have fallen ſhort of working their full and perfect effect upon us in this life: The word teacheth us; and yet ſo long as we live here, we know but in part: The word begetteth faith; yet ſo weak, and ſo imperfect is our faith, that Chriſt biddeth us to pray to God to encreaſe our faith. The word of the Goſpell is the power of God to ſalvation: yet he doth magnifie his power in our weakneſſe. Our hope is imperfect, for it is mingled with feare. Our joy is not complete: for we rejoyce in trembling. The Sacraments of Circumciſion and Baptiſme were ordained againſt originall ſinne, yet for want not of efficacie in the gift, but of capacity in the receivers thereof, they fall ſhort of the full effect here.

It is therefore farre from us to limit God by his ordinances, to binde him to paſſe his graces no way but by them. As farre is it from us to extend the force of his ordinance to that latitude, that which way ſo ever his outward ordinance goeth, his grace muſt neceſſarily follow the ſame. We go in a middle way betweene theſe two extremes, affirming that according to the good pleaſure of his will, ſo the Sacraments of our regeneration do work their effect more or leſſe in his Church.

For my own judgement, I have beleeved and taught, that Baptiſme doth ſo purge away original ſinne, as it doth regenerate us. It worketh the ſame work at once, the killing of ſinne, and the life of Chriſt in us. As we perceive our regeneration imperfect, ſo we muſt confeſſe our mortification imperfect. Therefore after Baptiſme there remaineth yet a ſome of our originall ſinne, becauſe Chriſt hath not the intire poſſeſſion of us. And yet there is a ſeed of grace, becauſe Chriſt dwelleth in us. Both theſe ſeeds grow in us till the harveſt. Yet as *Jacob* and *Eſau* they ſtrive in the ſame wombe: for the fleſh luſteth; the ſpirit ſigheth, and groaneth: the fleſh ſtriveth againſt the ſpirit, the ſpirit is contrary to the fleſh. From the ſeed of the fleſh which we call originall ſinne, all our evill thoughts,

words, and works do proceed. From the ſeed of the ſpirit ariſe all good motions whereby we reſiſt the fleſh. And if any of Gods people be overtaken with offence, he is not ſtraitway as a limbe cut off from the body, but as a bone out of joynt for the time. It is not a laxation from the bodie, but a laxation in the body. It is the Apoſtles word: you thatare ſpirituall, reſtore ſuch a one, καταρτίζετε, put him in joynt againe. So we denie not the grace of Circumciſion or Baptiſme, we do not weaken the power of Gods ordinance, but we allow it the efficacie of congruitie with the ſubject. For it filleth *ſecundum capacitatem vaſis*, according to the capability of the veſſell; when God enlargeth our heart, we ſhall receive his gifts more fully.

You now ſee how much cauſe *David* had to complain of his originall ſinne, as the ſeed remaining in him, from whence theſe great offences grow.

*Vſe.* I conceive the proper uſe of this point to be this: To ſtirre us up by *Davids* example upon all occaſions by our fallings into any ſinne, to look back upon this root of ſinne in us, that we may put the ſtrength of our meaſure of grace to it, to grubbe it. It is ſuch, as that if there remain but a threed of it in our ground, by the ſent of water it will take in ſap, and gather ſtrength, and put forth, and grow up as a plant, as *Job* ſaith. Therefore we know our ſpirituall growth in grace by the withering of this old man, and the vegetation of the new man in us.

The Prophet here in the front of this confeſſion ſetteth an *Ecce*, Behold, which may be directed two wayes.

1 For he may divert his ſpeech from God to whom his addreſſe is, to the Church, and to his fellow-members of that body, as partners with him of the ſame nature, of the ſame infirmitie.

See whence theſe foule evils came, even from the ſinne that came with me: *Peccatum oriens:* from the ſinne that abideth in me, *Peccatum habitans*: from the ſinne that encircleth me, *Peccatum circumſtans*: from the ſinne that defileth me, *Peccatum commaculans*. That every one of us may

may look to that breeder, and keep it from teeming in us, or if luſt do conceive, and bring forth ſinne, then to take the little ones and daſh them againſt the ſtones.

We do not enough ſtudy this point, we do not behold and ſee into it as we ſhould, to look for no good out of this Nazareth, to confeſſe our weake and wicked beginnings of nature: to amend by culture and induſtry our barren ſoyle impregnant of any good fruits. To plough up the fallow grounds of our hearts with diſcipline and mortification: to ſowe them with the precious ſeed of the Word. Leaving them to the clouds of grace to raine upon them: and to the Sonne of righteouſnes to ſhine on them. *Eliahs* faith will open heaven for that raine. *Joſhuahs* prayer will make that Sonne ſtand ſtill.

2 *Behold*, to God, he may deſire him to conſider in his mercie, that this mother-ſinne came with him: it was a corruption of his nature, before he had either appetite, or ſenſe, or will to embrace it: yea that corrupted all theſe, and reaſon it ſelfe, and the conſcience that defiled all. *Uſe.*

I deny not, but that it was ſinne at firſt in the conception; but *David* doth not ſay, *Formatus ſum iniquus*: or *Conceptus iniquus*: but, *In iniquitate*, I am not formed or conceived wicked, but *in wickedneſſe*. The matter that I was made of was unſound, and unholy: for *David* was not *David*, till his reaſonable ſoul was infuſed; then was he ſinfull.

So that I conceive this *behold* urged to God, to move compaſſion in him, that ſeeing he could not help it that he was ſo framed (and ſurely God is mereifull to that ſinne in us) therefore *David* ſaith of him; *Like as a father pittieth his children, ſo the Lord pittieth them that feare him. For he knoweth our frame, he remembreth that we are duſt.* Pſa. 103. 13. 14. Therefore this *Ecce*, behold, to God, doth move him to compaſſion of his moſt miſerable condition in regard of the corruption and frailty of his frame and compoſition. But our fault is, that we do not husband our talent of Gods grace, and of Chriſts merits, to our amendment of nature.

and

and to the expurgation of our ſinne. Yet for Infants that have no ſinne, but that to anſwer for, in the ordinary way of Gods favour; I make no queſtion of their ſalvation by Baptiſme: for ſo the Apoſtle, *Baptiſme ſaveth us.* Yet the want of the outward Sacrament which cannot be charged upon little Infants, doth not deprive them of the favour of God, becauſe the covenant is not limited by the ſigne of it. The promiſe which is the ſoul and life of the Sacrament, is paſt to you and to your children.

The Church of *Rome* denyeth unbaptiſed infants a place in heaven, and they have built them a *Limbus*, an upper-roome above hell, where they place them: but they cannot agree upon their eſtate there: Some of their learned depriving them of the fruition of heaven, but allowing them life everlaſting without paine, and with ſome meaſure of happineſſe. Others allow them an earthly paradiſe of naturall felicity for ever. *Thomas*, and others, that they are deprived of the ſight of God, and have no *pœnam ſenſus*, paine of ſenſe, inward or outward. *Driedo* and others affirme, both *pœnam damni & ſenſus*, paine of loſſe and ſenſe. But Saint *Auguſtine* ſaith, he could never reade in Scripture of more then two places; heaven for the ſaved, and hell from that diſtanced very farre off, for the damned, *Locum tertium non reperio*, I finde no third place.

We confeſſe, that originall ſinne without Chriſt is mortall; but Chriſt became man, and was born of a Virgin, and became an Infant, for Infants, to preſerve them from hell, and we beleeve charitably and comfortably of them, that he receiveth ſuch to himſelf.

The concluſion of this point is, that ſeeing we are thus born *filii iræ*, the children of wrath, we ſhould make it the exerciſe of our whole life to ſtrive againſt this naturall corruption, and to weaken the force of the fleſh all we can, by mortifying the deeds thereof, and to grow daily in wiſedome, and knowledge, and faith, and obedience, perfect, throughly perfect to all good works, making our election

and

and calling ſure in our owne conſciences, to the eſtabliſhing of our hearts, till we grow up to be perfect men in Chriſt Ieſus, for if *we mortifie the deedes of the fleſh by the ſpirit, we ſhall live.*

## VERSE 6.

*Behold, thou deſireſt truth in the inward parts, and in the hidden part thou ſhalt make mee to know wiſedome.*

5. TO aggravate his owne digreſſion, hee compareth himſelfe in this ſtate of tranſgreſſion, with that condition which God exacteth of us, and which he will hereafter worke in him.

In which words we have,

1 *Davids* feare.
2 *Davids* faith.

1 *Davids* feare, He confeſſeth his tranſgreſſions and iniquities and ſinnes, and would very faine be quit of them, becauſe he findeth them ſo contrary to the holineſſe and pure perfection of the divine nature: for *David* had lived in the open profeſſion and practiſe of religion, he had eſtabliſhed both religion and Courts of Iuſtice in *Ieruſalem*, yet ſecretly his corrupt heart had embraced a temptation to ſinne, and he had effected it, whereby he had diſpleaſed God: for God is not pleaſed with an out-ſide and ſemblance of religion, which may paſſe currant with men, who ſee no deeper than the ſhew; he is a ſearcher of hearts, and deſireth not a ſeeming and ſhew, but *truth*, and that not

in a face of holineſſe, in an outward profeſſion, but *in the inward parts.*

2 *Davids* faith, that notwithſtanding this his grievous declination from the wayes of God, yet God in his mercy will repaire him againe, and make him to know wiſedome in his hidden part: that is, in his underſtanding and in his heart.

Thus we muſt underſtand this text, following our new tranſlation, but former tranſlations doe alter the ſenſe, and change the matter of this verſe. The vulgar Latine, the Spaniſh, the Italian, the French, the old Engliſh, the Geneva reading: *Junius*, *Pagnine*, *Calvine*, and generally all the tranſlations that I have read, and Comments: Saint *Auguſtine*, *Ludolphus*, Saint *Ambroſe*, Saint *Gregory*, Cardinall *Bellarmine*, &c. doe all reade one way.

*Thou haſt made me to underſtand wiſedome ſecretly.*

Which doth alſo adde weight to the burthen of his ſinne; for ſeeing God requireth truth in the inward parts, and had ſecretly informed him with wiſedome, to know ſo much, and to direct him in the way of obedience; This maketh *Davids* ſinne greater, who not onely tranſgreſſed Gods Commandement, but ſinned againſt the knowledge and wiſedome which God gave him, againſt it: onely *Montanus* his interlineare readeth it in the future, whom our tranſlators of the Kings Bible have followed: the originall doth beare it well, and I chooſe rather to ſee *David* in faith, then in feare, and therefore I embrace our reading: wherein *David* beleeves, that God will make him wiſe hereafter,

1 Concerning his feare, he had cauſe to miſtruſt himſelfe, when his conſcience accuſed him of hypocriſie, for having maintained an outward expreſſure of religion, his heart proved falſe to God, and his eye walked in wrong waies, and miſguided his heart.

God who looketh not onely upon our outward man, but upon the heart, ſoone found him out, and ſaw the abhominations there, for he is ſearcher of hearts and reines.

There

There is not a better rule to manage either our converſation, or our faith, or our repentance by, then this: to conſider what God requireth of us, and wherein he delighteth. *Micah* the Lords Prophet ſaith, *He hath ſhewed thee O man what is good, and what the Lord doth require of thee:* Hee is our Lord, and it is fit that we take notice of his will, and what he requireth; he will ſhew us nothing but good; the old way, the good way, that walking in it, we may finde reſt for our ſoules. He deſireth our eares to his word: *Let him that hath eares to heare, heare what the ſpirit ſpeaketh, &c.* He deſireth the eyes of our body, that we keepe them from beholding vanity: that we liſt them up to the hils, *unde auxilium,* whence commeth our helpe. He requireth the lifting up of our hands in prayer, the ſtretching out of our hands in almes, in good workes, in labour in our callings, in ſubvention and ſupportation of the weake, in taking up ſuch as are fallen. He requireth our tongues *in voce laudis,* in the voyce of thankeſgiving; wee muſt make his praiſe to be heard. In prayers and ſupplications with ſtrong cries. He requireth our feete to tread in his Courts, to ſtand in the gates of *Ieruſalem:* and *cave pedi,* take heed to thy foot. He requireth our knee, for he hath ſworne in holineſſe, *Egreſſum eſt verbum, &c.* the word is gone forth, Every knee ſhall bow to me. Micah 6.8

*O come let us worſhip, and fall downe, and kneele before the Lord:* but all theſe are formes, which an hypocrite may put on, and perſonate and act, and who can ſay but he is religious and feareth God? This verniſh and guilding may deceive men, and all is not gold that gliſters: therefore to regulate our faith and manners, our beſt rule is to compoſe our ſelves not to the eye of man, but to the eye of God: for what need we feare the judgement of man?

*With me it is a very ſmall thing, that I ſhould be judged of you, or of mans judgement.* It was the praiſe of *Noah, Thee onely have I found righteous before me.* Righteouſneſſe before God, is that which in my Text is called truth in the inward parts, *ſinceritas cordis,* purity of heart. 1 Cor. 4.3.

Prov. 23. 26. *My ſonne, give me thy heart:* This is the difference betweene true and falſe religion. In falſe religions it is enough to preſent the ſervice of the outward man, the heart is not required. But true religion layeth the ground of devotion in the inward man, according to the firſt commandement of the Law, with all the heart, and ſoule, and then with all the ſtrength. This Chriſt calleth, *facere veritatem*, to performe our ſervice to God ſincerely.

Thoſe gods that cannot diſcerne the inward parts, neither can diſtinguiſh betweene ſincerity and hypocriſie, may be eaſily put off with any formall ſervice. But the eye that ſeeth *profunda cordis*, the depth of the heart, & ſearcheth in *abſcondito*, the hidden part, muſt not be dallied with. *David* could ſay, *If I regard wickedneſſe in my heart, the Lord will not heare me.*

Two things here ariſe doctrinall:

1 That God ſearcheth ſo deepe as our inward parts.

2 That he requireth ſincere ſervice from them.

1 Of Gods ſearch.

It were no matter for more then ſhew, if Gods ſearch
Pſal. 78. 36. 37 went no further then our outward man. There were thoſe that ſpoke him faire, and flattered him with their mouthes, but their heart was not upright toward him, neither were they faithfull in his covenant; he detected them: for ſo hee put difference betweene the ſacrifices of *Caine* and *Abel*, betweene the prayers of the Phariſee and the Publican.

*This people honoureth me with their lippes, but their heart, &c.* By *Davids* rule it muſt be ſo, he that formed the eye, ſhould not he ſee? he that made the eare, ſhould not hee heare? he that framed the heart, ſhould not he ſearch the heart? Such as our hearts are, ſuch is our ſervice, and ſo accepted.

2 He requireth in this heart, *truth:* for onely ſuch hearts are like a field which the Lord hath bleſſed, they are onely the good ground for the ſeed of the word, who receive it into an honeſt and good heart.

There is not a more fooliſh ſinne in the world, than that of

of hypocriſie, for it ſerves our turnes onely with a ſhew of goodneſſe. Which convinceth the conſcience, as *Chryſoſtome* ſaith, *Si bonum eſt bonum ad parere, melius eſt bonum eſſe:* If i be good to ſeeme, much more to be good.

It ſerveth our turn onely with men, ſuch as daily are taken away from us, and we dye from amongſt them, but God remaineth ever with us to behold all our waies. And when we goe hence, we remove to the judgement ſeate of God. So the benefit of hypocriſie is ſoone loſt, the joy of hypocrites periſheth, but the guilt and puniſhment thereof abideth for ever. 2

The laſt reward of hypocriſie is deadly, for all the wicked are threatned to have their portion with hypocrites. The phraſe is varied thus, with the divell and his Angels. 3

There was a divination in uſe amongſt the Romans, by opening of beaſts, and looking upon their inwards. *Aruſpices*, Soothſayers. God hath ever uſed that kinde of inſpection, to diſtinguiſh ſeeming from being his ſervants. And therefore we knowing how patent our hearts and waies are to the all-ſeeing eyes of God, ought to purge our conſciences from dead workes, to ſerve the living God. Our inwards are that Temple of the holy Ghoſt, there Chriſt ſtandeth at the dore, and knocketh, and would faine come in to abide with us. Let not Gods houſe of praier be made *ſpelunca latronum*, a den of theeves.

We confeſſe that we have not in our ſelves either wiſedome or goodneſſe ſufficient to plant truth within us, and to purge this temple. Chriſt muſt make the whip, and ſcourge out the defilers thereof. But ſeeing God delighteth in truth and ſincerity, this I dare ſay, there is not a ſinne to which our free-will may extend, and againſt which our owne naturall ſtrength may ſerve us better then againſt hypocriſie. For though it be not in the power of my free-will to embrace truth, yet I may chooſe whether I will be an hypocrite, I may appeare as I am. This maketh the ſinne of hypocriſie ſo damnable, becauſe I may eſchew it if I wil. And knowing how contrary it is to the pure and holy

divine nature, how unworthy of GODS creature, how provoking to GOD; our ſinne is the greater.

It is our wiſedome to obſerve what God deſireth, and to apply our ſelves wholy to the fulfilling thereof. Wee would have him deale ſo with us, and when we doe onely affect his favours in deſire, before wee come to be petitioners to him, *He heareth the deſires of the poore.* Alas, what benefit is the truth of our inward parts to him? he deſireth it for us, that we may be holy, and ſo we ſhall come to ſee the face of God: for *without holineſſe, no man ſhall ſee God. I have ſet God alwaies before me,* ſaith *David,* that is the way of true holineſſe. For comparing our ſelves with him, we ſhall ſee our owne impurity the better. *Iob* did ſo: I have heard of thee by the hearing of the eare, but now mine eye ſeeth thee; therefore I abhorre my ſelfe, and repent in duſt and aſhes. *Iob* 42. 5. 6. *&c.*

*David* now in the way of repentance taketh God into his ſight, and conſidereth what hee requireth, and findeth his ſinne ſo much the greater, by how much he hath failed of that which God deſireth. If we come not to this of our ſelves, God ſendeth his Prophets to us to tell us of it, and to put it home to us, as he did to his owne people. For ye diſſembled in your hearts when you ſent mee to Almighty God, ſaying, Pray for us unto the Lord our God, and according to all that the Lord our God ſhall ſay, ſo declare unto us, and we will doe it. And now I have this day declared it to you, but you have not obeyed the voyce of the Lord your God, nor any thing for the which the Lord hath ſent me unto you. Now therefore know certainely that ye ſhall dye, &c. They bee great loſers by it at laſt, for they live in feare of being detected and layd open, whereas he that liveth uprightly, walketh boldly: *The righteous is bold as a Lyon.* And they dye damnably, for when they are ſtript out of their borrowings, and appeare naked in the ſight of Gods pure eyes, they have the reward of hypocrites. Yet they abuſe this Text, who becauſe God *Jer.* 42. 20.

de-

deſireth truth in the inward parts, care not how they outwardly carry themſelves. Some ſuch there have beene, who becauſe *Nicodemus* came to Chriſt by night, and yet went in the common way of the Prieſts and Scribes in open converſation, have therefore reſolved, that if they bee true to God, and his religion, in their inward parts, it is no matter though they joyne with all people where they come in outward duties of the religion of the place where they live.

Amongſt the tenants of Gods holy Tabernacle, they are reckoned who ſpeake truth in their hearts: here is truth, and as the heart is the ſeat of it, ſo the tongue voyceth it; here is but one truth in both, for there is a double conformity required in ſpeaking of truth. *Pſal.* 15. 2.

1 Of the ſpeech with the minde, to ſpeake as we thinke.

2 Of the minde with the thing it ſelfe: that wee embrace truth in our minde, as the thing is. Saint *Auguſtine* ſaith, it is not *Davids* meaning that in *corde loquamur veritatem, ore mendacium*, in heart we ſpeake truth, and lye with our mouthes. Therefore *David* calleth ſuch as have this truth in their inward parts, ſuch as walke uprightly; and the vertue here required of us is, integrity and ſincerity. And it is an unfained deſire in the ſervants of God, to approve themſelves ſuch as they ſeeme.

As this hath reference to God, it is free from hypocriſie; as to men, it is voyd of guile. This vertue is rewarded with grace and glory.

*Regula ſignorum*, the rule of ſignes.

1 The upright is ſound in his conſcience before God. The hypocrites care is, *ut videatur*, that he ſeeme.

2 The upright are moſt carefull of the Commandements of God: the hypocrite is more obſervant of the commandements of men.

3 The ſincere man loves religion for it ſelfe: the hypocrite for other ends.

4 The upright hateth ſinne in himſelfe, the hypocrite in others.

5 One

5 One makes conſcience of all, the other but of ſome ſinnes.

6 The upright love the beſt and moſt righteous, but deſpiſe the wicked: the hypocrite deſpiſeth, and hateth all that are better than he.

7 The care of the upright is for the greater duties of the law, but the hypocrite is for Mint and Cummin: *Nullus in magnis, magnus in minimis*, nothing in great things, great in nothing.

8 The upright is humble, the hypocrite proud: *He that* Hab. 2. 4. *lifteth up himſelfe, his ſoule is not upright in him.*

9 The upright is bold as a Lyon: the hypocrite flyeth, *nemine perſequente*, when no man followes.

10 The upright is never removed, he perſevereth to the end, but the hypocrite is as the morning cloud, and as the morning dew, πρόσκαιρος, his profeſſion, for a Hoſ. 6. 4. time.

11 The upright joyne duties of piety and charity, the hypocrite parteth them: ſhew of religion, none of charity, no truth in the inward parts.

2 *Davids* faith, *And in the hidden part thou ſhalt make me to know wiſedome.*

1 Here is the way found to amend all, by knowing wiſedome.

2 Here is the ſeate of this knowledge and wiſedome, *in the hidden part.*

3 Here is *Davids* confidence, that God will make him know,

1 *Know wiſedome*, ſinne makes us fooles, for all ſinne is Epheſ. 5. 16. folly, all ſinners fooles. *Take heed you walke circumſpectly, not as fooles, but as wiſe.* Can there be a greater folly then to leave the fountaine of living water, and to make our ſelves ciſternes that hold no water? ſinne is departing from Hebr. 3. 12. God: it is an evill heart of unbeliefe that doth ſo. We have warning of it, Take heed brethren, leſt there be in any of you an evill heart of unbeliefe, to depart from the living Heb. 10. 38. God: for, God ſaith, *If any man draw backe, my ſoule ſhall*

*have*

*have no pleaſure in him.* Where are we then? yet are wee in the preſence, and within the verge of the power of God, within the ſight of his eye, within the reach of his right hand, and his right hand will ſoone finde out all his enemies. It is *Davids* ſaying, when he fled from the face and furie of his rebell ſonne *Abſolon*: if God thus ſay, *I* 2 Sam. 15. 26. *have no delight in thee, here am I, let him doe to me, as it ſeemeth good unto him:* he muſt tarry by it, there is no flying from his hand. It is our folly then, by ſinne to depart from him, who hath us alwaies in his ſight and power.

2 It is our folly to ſinne and offend him, to whom we muſt reſort for all good things: For in him we live, move, and have our being, every good and perfect gift comes from him: of him we have our daily bread, he formed us in the wombe, he tooke us thence, on him wee depend from our mothers breaſt: and if by ſinne we goe away from him, by repentance wee muſt returne to him with ſhame enough, as ſhe did, who ſaid, I will goe and returne to Hoſ. 2. 7. my firſt husband, for then it was better with me than now.

God knowes that our neceſſities will force us to him againe, and he mendeth our pace with his rod. *I will goe* Hoſ. 5. 15. *and returne to my place, till they acknowledge their offence, and ſeeke my face: in their affliction they will ſeeke me early.*

3 It is folly to ſinne, and thereby to hazard the loſſe of thoſe things which we affect moſt here, ſuch as concerne our temporall welfare, for we hold the things of this world by no other tenure, but of his good pleaſure. To hazard the loſſe of grace here, and glory hereafter: for onely godlineſſe hath the promiſes of this life, and of that which is to come; the knowledge of wiſedome doth helpe all: but that is not *ſapientia carnis*, the wiſedome of the fleſh, or *ſæculi hujus*, of this world, which is carnall, ſenſuall, and divelliſh: this is fooliſhneſſe with God, and befooleth us. It is wiſedome to ſalvation, the wiſedome of God, it growes not in us, it is infuſed into us, and the Apoſtle calleth it wiſedome from above: Hee deſcribeth it by the effects

which it worketh in them that have it.

*James* 3.17. 2 *Cor.* 11.2. 1 It is pure, for it maketh us ſo: the word is ἁγνὴ, and ſignifieth chaſt, to which Saint *Paul* alludeth: I have prepared you for an husband, to preſent you a chaſt Virgin to Chriſt: Chriſt is our high Prieſt, and in the law it was ordained, that the high Prieſt ſhould marry a Virgin, not a widow or a divorced woman, or prophane, or an harlot: not a widow, becauſe he could not have her firſt love, not a divorced woman, becauſe ſhe had forſaken her firſt love: not a prophane perſon, becauſe ſhe could not yeeld him holy love: not an harlot, from whom hee could neither expect firſt, honeſt or onely love; ſo that if we deſire to be eſpowſed to Chriſt, wee muſt be pure, able to yeeld him our firſt, our holy, our onely love: and the wiſedome which is from above, worketh this effect.

*Levit.* 21.13. 14.

1 *Puritatem ſcientiæ* the purity of ſcience.

2 *Conſcientiæ*, the purity of conſcience.

1 *Scientiæ*, of ſcience, or knowledge, againſt

1 Vanitie, which affecteth idle and unprofitable ſtudies.

2 Selfe-opinion, which advanceth hereſie and ſchiſme.

3 Curioſitie, which doth ὑπερφρονεῖν, and would know *ſupra id quod ſcriptum eſt*, above that which is written.

2 *Conſcientiæ*, of conſcience. And herein I endeavour alwaies to have a cleare conſcience before God, and toward men. This wiſedome will repaire ſuch a delinquent as *David* is, and making him as he after deſireth, whiter than ſnow. Saint *Iames* addeth other effects of wiſedome: it is peaceable, gentle, eaſie to be intreated, full of mercy, and good fruits, without partiality, without hypocriſie. I content me with the firſt and laſt, for *David* having defiled his inward parts with ſinne, hopes for remedy from this wiſedome, to purge his conſcience from dead workes: and having treſpaſſed in hypocriſie, ſeeming outwardly religious, yet having ſo much inward uncleanneſſe, he hopeth for remedy from this wiſedome, to remove his hypocriſie, and in ſtead thereof, to plant integrity and ſincerity in him.

Acts 24. 16.

To relieve man after his fall, Chriſt was ſent, who was made to us of God, *wiſedome*, and he is that *wiſedome* which in *Salomons Proverbs* lifteth up her voyce, and offereth to inſtruct all the fooles of the earth in knowledge to righteouſneſſe.

I doubt not, but the faith of *David* did here looke ſo farre as to this *wiſedome*, the holy ſonne of God: for hee ſaith, *Thou ſhalt make me to know wiſedome.*

1 Thou ſhalt make me to know my Redeemer, whoſe *wiſedome* ſhall both open me a way out of the danger I am now in, & ſhall direct me in a courſe of repentance of what is paſt, and amendment of life for the time to come. *For this is life eternall, to know thee, and him thou haſt ſent.* So we muſt underſtand *David* here, for *non eſt aliud nomen*, there is no other name, there is no other wiſedome in the world that can recover us from the folly and frenzie of ſinne, but Chriſt Ieſus onely.

It is our way, when we have fallen by any tranſgreſſion, to adviſe with this wiſedome, and to reſt therein: for hee that is our wiſedome to ſhew us the right way, and to guide us in it, is alſo our righteouſneſſe whereby wee appeare juſt in the ſight of God, ſo that nothing can be laid to our charge: and he is alſo our ſanctification, by which we are holy in our ſelves, and doe ſo appeare before men: he is alſo our redemption, whereby wee are cleared both from the guilt of ſinne, and the deſerved puniſhment thereof. So that in repentance we muſt looke unto this Ieſus, the author and finiſher of our faith. Know him, for hee muſt beare all our iniquities, and in his name onely muſt the horne of our ſalvation be exalted.

2 The ſeate of this wiſedome, *in the hidden part*. Saint *Auguſtine* readeth this otherwiſe, *occulta ſapientiæ tuæ manifeſtaſti mihi*, thou haſt ſhewne me the ſecrets of thy wiſedome: and he hath a comfortable obſervation upon it. The ſecret of Gods wiſedome is his ſecret purpoſe to ſhew mercy to ſuch as truely repent. Great ſinnes threaten great wrath, & many heavy judgmẽts are menaced to notorious

offenders, yet God revealeth to them the ſecrets of his wiſedome: when he letteth them know that he can make their crimſin and ſcarlet ſinnes as white as wooll and ſnow. Vpon what hope elſe did *Niniveh* repent, hearing Gods peremptory judgement. *Niniveh deſtruetur, Niniveh* ſhall be deſtroyed: the time alſo limited, but GOD made manifeſt the ſecret of his wiſedome to her. But I follow our owne reading, and finde the ſeat of this wiſedome prepared *in the hidden part*. *David* meaneth here the ſame place where he had hid his ſin, and that is *in profundo cordis*, in the depth of his heart. Saint *Peter* calleth this ſeate, The hid man of the heart. Here *David* hid the word of God, that he might not ſinne againſt God. And when hee reſigned this ſecret place to luſt and uncleane deſires, and baniſhed this wiſedome thence, he fell downe right. This is the place before mentioned, where God *deſireth truth in the inward parts*. Theſe are ſecret parts.

1 Pet. 3. 4

1 To the eye, and ſearch of the world without us, for that cannot ranſacke and romage the conſcience. Some overtures may be made thereof: we ſay, *ex vultu virum*, we know a man by his face, and *vultus index animi*, the face ſhewes the minde: trees be knowne by their fruits: our words, our workes, our geſtures, our pennes, do give ſome teſtimony of the heart, our company alſo. But God hath reſerved the inquiſition and judicature of the heart, by ſpeciall appropriation to his owne prerogative royall. Deepe is the heart of man, and no man can ſound it.

2 This is called a *ſecret part*, in reſpect of our ſelves, for no man knoweth the depth of his owne heart, wherein there is cloſely couched, as you have heard, a ſeed of unrighteouſneſſe, our remaine of originall ſinne, which ſpawneth and iſſueth many tranſgreſſions: yet there may be hidden there alſo a ſeed of grace, which may put forth in time and bring forth fruit to life.

2 Great examples of the ſecrecie of theſe parts to our ſelves.

1 In *Iudas* one of the holy College of the twelve, for neither

neither was he ſuſpected by others, neither did he in himſelfe diſcerne that ſeed of evill, which lay long concealed in his hidden and ſecret part, which after brought forth treaſon.

2 Another in Saint *Paul*, who living long a cruell enemy of the Church, when Chriſt was once revealed in him, he became both a veſſell to carry pretious treaſure into the Church, and a patient ſufferer for that truth which before he had perſecuted. Here is the hope of *David*, that he ſhall now obtaine wiſedome of God in this ſecret of his heart. And this accompliſheth repentance, when we ſet our inward parts to rights: for the corruption of theſe is the generation of all kindes of ſinnes. Wiſedome asketh this ſeat of us, *My ſonne give me thy heart*, and if we keepe it for wiſedome, it is fortified againſt all temptations.

The *heart* of man is the little Citie, and Sathan is the great king that beſiegeth it, and buildeth bulwarkes againſt it. *wiſedome* is that poore man that ſaveth this City, and removeth, yea deſtroyeth the enemy of it. Wiſedome when it doth no more but ſwimme in the fancy, and float in the braine, rather ſwelleth then fatteneth us: but when it poſſeſſeth the heart, which is the ſeat of affections, it then commandeth all; for then the eye, the eare, the tongue, the hand, be all ſet aworke, and all thoſe parts which were before the weapons of unrighteouſneſſe to commit unrighteouſneſſe, turne their ſervice another way, to the worke of truth to pleaſe God.

It is the happineſſe of Gods Saints to ſtore this wiſedome in this hold of the heart. This is that *bonus theſaurus cordis*, good treaſure of the heart that Chriſt ſpeakes of. And when *Salomon* ſaith, *omni cuſtodia cuſtodi cor tuum, keep thy heart diligently*, he meaneth that we ſhould freight it with this wiſedome. For our adverſary, beſides his profeſt hoſtility wherin he proclaims open war againſt the Church of God, hath his ſecret inſinuations by which he windeth himſelfe into the hearts of men. So he entred into the heart of *Judas*, and Saint *Peter* ſaith to *Simon Magus*, Thy heart is

*Acts* 8, 21. not right in the ſight of God. Sathan had beene ſecretly working upon his heart, into which he had infuſed ſome gall of bitterneſſe. Againſt this, *Davids* receipt was *Abſcondi in corde ſermonem tuum, ut non peccarem contra te*, I have hid thy word in my heart, that I might not ſinne againſt thee. When he let that word goe, Sathan came in and ſowed the ſeeds of luſt. *Intravit mors per feneſtras*, Death came in at the windowes, he let it in by his eyes, for no ſooner did his eye looke, but his heart did luſt, and then all his parts proved inſtruments of ſinne, and traitours to the ſpirit of God that was in him.

This ſetteth us a worke to furniſh our ſecret part with wiſedome, for ſo it will be a fortification againſt open warre, and a privy coat againſt a ſudden ſtabbe of temptation. This wiſedome, though thus ſecretly ſtored, cannot be concealed, but it will ſpeake in the tongue, the language of Canaan, *For out of the abundance of the heart, the mouth ſpeaketh.* It will be ſeene in the face, for the wiſe doe ſet their faces toward Ieruſalem, and you may ſee by their lookes, which way they are bound: all their workes and whole converſation will taſte of it. The greateſt hinderance to good converſation, to good workes, and to repentance of our evill waies, is the unſoundneſſe and rottenneſſe of our ſecret part: that is,

1 Vanity in our underſtanding, when wee buſie our thoughts, and exerciſe our wits, either onely in the things which concerne this life, what we ſhall eat, what we ſhall drinke, wherewith we ſhall be cloathed, for which the heathens take care, who know no God to take that care for them: or when we ſpend our braines in impertinent diſquiſitions, ſtudying genealogies, and intricating our thoughts in vaine queſtions, which are not worthy our ſtudy.

2 Our inward part is mortally diſeaſed by corruption of our will, when wee live in a perpetuall purſuit of our owne deſires, and goe in the way that ſeemeth good in our owne eyes: for ſo the ſtrength of ſinne is the law, and the more

more we are reſtrained, the more we ſtrive both againſt the Commandement that biddeth, and forbiddeth, and againſt the word of exhortation, that putteth the Commandement upon the conſcience.

And againſt thoſe good motions of the ſpirit of God, and of his good Angels which continually labour to compoſe us to obedience. The way to heale all this is by wiſedome in this *ſecret part*, for that will teach,

1 For the world, there is no cauſe to care, for the Lord careth for us; and for impertinent ſtudies, the word will ſhew us, *unum neceſſarium*, the one thing needfull, againſt the vanity of minde.

2 For our will, this wiſedome will correct it, and teach it ſubjection to the will of God, whoſe will is our beſt friend, for by that we were choſen, created, redeemed, ſaved: *fiat voluntas tua*, thy will be done.

3 *Davids* faith, *Thou wilt make me to know*. The naturall man doth not perceive the things of the ſpirit of God, neither can he. They that are born ſinners, are born fooles, darkened in their underſtandings, and hardened in their hearts, the light that is in them is darkeneſſe, and therefore *quanta tenebræ*, how great darkneſſe! Therefore they muſt be made to know wiſedome, and none but God can doe it; *he teacheth man knowledge*, and *David* beleeveth that he will doe it. Chriſt ſaith, All ſhall be taught of God, for he offereth himſelfe a teacher to all. Wiſedome cryeth in the ſtreets, and uttereth her voyce in the high wayes, and calleth the ſimple and ignorant to her ſchoole to be taught. Wiſedome hath many auditors, few proficients, many truants that come not to ſchoole, many dull and indocile, that learne little: but *David* beleeveth two things: *Joh.* 6. 45.

1 That God will teach him.

2 That he will make him know; our apprehenſions are often more quicke to conceive wiſedome, then either our memories to retaine it, or our affections to embrace it. We are never ſaid truely to know wiſedome, till wee know the want of it, the giver of it, the value of it, and the right

right uſe of it. *Seneca* could teach his ſchollars, that the inquiſition and poſing of ſtudents in Philoſophy, is *Non quantum in philoſophia, ſed quantum in vita profecerint.* Not what profit they have received in philoſophy, but how much in their lives. The way of furniſhing us with this wiſedome, is,

1 By the Word working upon our underſtandings, for that giveth light to the ſimple.

2 By the ſpirit ſtirring up our ſpirits, and ſetting them aworke. If any man love God, he is taught of God. *David* now repenting and returning to himſelfe, hath faith in the goodneſſe of God, that he will give him this wiſedome to repaire him: which ſheweth, that our wiſedome may for a time be loſt, for *David* had it before, and guided all his former waies with diſcretion, but being overtaken with this temptation, he committed folly; wiſedome for a time departed from him; his underſtanding was darkened, his heart was hardened: ſinne had poſſeſſed his inward and ſecret part, the hid man of the heart. So that he is now to learne wiſedome againe, and ſo is caſt much behind hand. And make him to know it in his hidden part. Great comfort here is given to the true penitent: for his ſincere repentance removeth both ſinne and puniſhment, and quickeneth the graces of God in him, ſo that though he ſtumble, he cannot fall; *quia Dominus ſupponit manum*, becauſe the Lord putteth under his hand, his faith layeth hold upon that hand, and keeps him upright.

1 Cor 8.3.

Verſe

## VERSE 7.

*Purge me with hyſope, and I ſhall be cleane; waſh mee, and I ſhall be whiter than ſnow.*

3. HE returneth againe to ſupplications, and he hath many ſuits to God.

1 For his purgation from the pollution of his ſinne, Verſe 7.

2 For comfort againſt his ſinnes, and the puniſhment of them, Verſe 8.

3 For pardon of them, Verſe 9.

4 For newneſſe of life, Verſe 10.

5 For a conſtant courſe of the grace and favour of God, Verſe 11. 12. 13.

6 For particular pardon of his laſt great ſinne, Verſe 14.

7 For ability to performe the ſervice of Gods holy worſhip, Verſe 15. 16. 17.

1 For purgation from ſinne: hee doubleth his requeſt here as in an important buſineſſe, dearely concerning him: for,

1 He findeth himſelfe ſo foule with his ſinnes, as he needeth waſhing and purging, and he needeth Gods waſhing.

2 To ſhew yet his pollution more, he preſſeth to bee waſht with hyſope.

3 To ſhew what innocency and purity he affecteth: he firſt deſireth to be made cleane, he reſumeth the ſuit, and expreſſeth his deſires in full meaſure, he would be whiter than ſnow.

1 His importunity to be waſht and purged, doth ſeeme to declare in him,

1 A Conſcience ſenſible of his pollution, and weary of it.

2 A fervency of ſpirit, breathing importunity with God in ſtrong cryes and ſupplications to remove the annoyance of it.

1 A conſcience throughly touched with ſenſe and remorſe of his ſinne, for he hath beene earneſt with God already in this Pſalme before for this, and hath begd of God to blot out his iniquities that they might not remaine upon record againſt him: to waſh him throughly, and cleanſe him from his ſinne: and now he reneweth and re-enforceth his petition to the ſame purpoſe. The reaſon I conceive to be, becauſe he hath now beene deepe in the confeſſion of his ſinne, and in contemplation of the holineſs and purity of God, and of that integrity which he exacteth of us. For if our thoughts could be at leiſure to thinke effectually of theſe things, we ſhould apply our deſires more to the ſervcie of God, and to the declining of evill: wee ſhould finde our ſinnes ſit bluſhing in our faces, and bleeding in our wounded conſciences. The tenderneſſe of the heart would yearne at any offence done to him, from whom we receive ſo much good, and the terrour of his power, who is able to doe us ſo much hurt: and the ſhame of requiting him unthankfully, who hath declared ſo much patience in our aberrations, would worke upon us to love and feare, and ſeeke him with all our hearts.

Now we may ſee in *David* an holy wearineſſe of his evill wayes, we may feele ſinne a burthen oppreſſing him, we may ſee it a pollution annoying him, no reſt in his bones, becauſe of his ſinne. Wee may alſo diſcerne ſome preſent effect of that wiſedome which God had taught him, which beginneth at the feare of God, to eſchew evill and doe good.

2 Note the fervency of his ſpirit in this importunity of his ſtrong ſupplications. He that feeleth want of any thing good for him, will not be ſaid nay. The unjuſt Iudge that feareth neither God nor man, ſhall have no reſt till he doe his poore petitioner juſtice.

The

The Diſciples cannot ſtill nor drive away the poore woman that petitioneth Chriſt for her diſtreſſed daughter. The diſeaſed of all ſorts did purſue Chriſt for remedy. The paralitique is let downe through the roofe of the houſe to be preſented to Chriſt.

This teacheth us fervency in prayer, for the fervent prayer of the juſt prevaileth with God. It is the Apoſtles precept, Ζέοντες τῷ πνεύματι: therefore he muſt be waſht and purged till he may be cleane, and he muſt be of Gods waſhing: for who elſe can finde out all the ſecret conveiances of ſinne? who but he can ſound the heart and ſearch it to the bottome? none but he can purge this temple of our bodies, and whip out the defilers of it, and make a denne of theeves an houſe of prayer againe. *Rom.* 12.

2 Yet more, to ſhew his pollution, he deſireth to bee *waſht with hyſope*, wherein he hath reſpect to the ceremoniall purgation uſed in the Law for the cleanſing of a Leper. Sinne is a leproſie, and as the leproſie was purged with hyſope dipt in bloud, ſo muſt ſinne bee purged with the ſprinckling of bloud. But the firſt mention that I reade of the uſe of hyſope, doth interpret this ſuit of *David* beſt: for in the inſtitution of the Paſſeover in the land of Egypt, they were commanded to kill a Lambe, and it is ſaid, And ye ſhall take a bunch of hyſope, and dip it in a baſon in the bloud, and ye ſhall ſtrike on the upper dore poſt, and on the two ſide poſts, with the bloud that is in the baſon. This ſprinckling of bloud with a bunch of hyſope, was a type of the bloud of the Lambe without ſpot, Chriſt Ieſus, uſed for, *Levit.* 14. 4. *Exod.* 12. 22.

1 Purgation, to remove the pollution of ſinne.

2 For propitiation, to remove the puniſhment of ſinne, to keepe the deſtroying Angell from our houſes, and to eſtabliſh ſafety there againſt all euill. Saint *Peter* directeth his Epiſtle to the Elect, according to the foreknowledge of God the Father, through ſanctification of the ſpirit, and ſprinckling of the bloud of Ieſus Chriſt: for, if the bloud of Bulles and Goates, and the aſhes of an heifer ſprinkling the uncleane, *1 Pet.* 1. 2. *Hebr.* 9. 13. 14.

uncleane, ſanctifieth to the purifying of the fleſh. How much more ſhall the bloud of Chriſt, who through the eternall ſpirit offered himſelfe to God without ſpot, Purge your conſcience from dead works to ſerve the living God: ſo that we may ſay of *David* in this Petition, that hee is now come, *To Jeſus the mediatour of the new Covenant, and to the bloud of ſprinkling, that ſpeaketh better things then that of Abel.*

Hebr. 12. 24.

Saint *Auguſtine* and Saint *Gregory* doe referre this Petition to the humility of Chriſt in his paſſion, whereby wee are purged. Surely *David* had reſpect onely to the bloud of Chriſt for his purification from ſinne: for all the lotions and purgings of the old law did looke that way, and were repreſentations and types of that full purgation which was to be accompliſhed by the bloud of Ieſus Chriſt: for though *tempora variata ſunt*, the times are changed, yet *fides una*, faith is one and the ſame. But give me leave to ſearch ſomewhat deeper into this myſtery, for *Davids* laſt confeſſion was of his originall ſinne. And this Petition following it to cloſe, calleth to my remembrance a Law of purgation of uncleanneſſe mentioned, with hyſope dipt in water to ſprinckle the tent, the veſſels and the perſons of ſuch as were uncleane: which I conceive to be a type of our Chriſtian Baptiſme, which Chriſt inſtituted as a remedy againſt originall ſinne, and which the Apoſtle calleth the Laver of our new birth.

Num 19 18.

*Cardinall Bellarmine* was before me in this meditation: *Aperit unum ex occultis myſteriis divinæ ſapientiæ, quòd videlicet, tempore novi teſtamenti aſpergendi eſſent homines aqua munda in Baptiſmo.* He opens one of the hidden myſteries of divine wiſedome, that in the time of the new Teſtament men were to be ſprinckled with pure water in Baptiſme. Both wayes the bloud of Chriſt is the liquor of our purification: and *David* ſo many yeares before the fulneſſe of time, in which he came actually to performe the worke of our redemption by the ſacrifice of his bloud, did by faith apprehend both this remedy and the full effect of it: for it

was

was ever the way of our cleanneſſe ſince the fall of *Adam*, and therefore Chriſt is called *agnus occiſus ab origine mundi*, the Lamb ſlaine from the beginning of the world. The grace of the holy Ghoſt inwardly purging the conſcience from ſinne, by the application of the bloud of Chriſt was not perceptible by the ſenſe and reaſon of man. Therefore it pleaſed God in the law to relieve their weakeneſſe with externall types, figures, and repreſentations, & Sacraments of ſtrong ſignification, to make theſe things more demonſtrable. The body of theſe is Chriſt, and it is his onely bloud by which we are waſhed from all ſinne both originall and actuall.

A Sacrament of that purgation wee have in Baptiſme, which we receive once for all our life, though it bee not barely the externall act that cleanſeth us, but the anſwer of a good conſcience to God. To this is added another Sacrament of nutrition, by which we are invited to a ſpirituall feaſt of the body and bloud of Chriſt. To which our preparation muſt be a putting on of holineſſe. But as *Iehoſhua* the high Prieſt was firſt ſtripped out of his filthy raiment, and then had cleane cloathes put on: So muſt wee lay aſide the old man, corrupt with the deceiveable luſts of the fleſh, before we can be renewed in the ſpirit of our minde, and put on the new man in righteouſneſſe and holineſſe. Therefore for our better preparation to this Sacrament of the body and bloud of Chriſt, let me commend to you the holy example of *David*. Let us beginne at a ſearch and ſurvey of our hearts for ſinne, even ſo deepe as our birth-ſinne, and originall uncleanneſſe. Let us compare what we are in our inward parts, with that which God deſireth, and the folly that poſſeſſeth us with the wiſedome which God will give us, if we aske it of him: then ſhall we ſee what favour God hath done us in his holy Sacrament, to offer us the benefit of his paſſion, and the ſprinkling of his bloud, to keepe the deſtroying Angell from our houſes. This full example tendreth us all the ingredients in an holy preparation for Gods Table.

1 Knowledge both of our diſeaſe and the remedy of it.

2 Repentance of our ſinnes, as being ſenſible of the burthen, and wearie of the annoyance of them.

3 Faith depending upon God both for his tender mercies to pardon them, and for his holy wiſedome to prevent our relapſing after repentance into them.

4 Charity to our brethren, for *David* after promiſeth to teach ſinners, and to direct them in good waies. God can waſh without hyſope, he can teach without the word, he can cleanſe without Baptiſme, he can nouriſh without the Lords Supper. But having ordained outward types and ſignes, and Sacraments, and meanes for our purgation, and nutrition: *David* teacheth us hereto,

5 To adde prayer to God, not onely for the ſpirituall grace, but for the outward meanes alſo. Teach me by thy word, waſh we with thine hyſope, feed me with thy Supper. So ought we to pray with *David*, for the power of grace in the outward ordinance of God. And that is the way to ſanctifie our ſelves both to the Word and to the Sacrament.

There is nothing that doth more ineffectuate this bleſſed Sacrament of the body and bloud of Chriſt to the receivers thereof, then their uncleanneſſe, for Pearles are not to be caſt unto Swine. And we muſt waſh our hands in innocency, before we compaſſe his altar. Thoſe corruptions which are within us in our heart, are they that doe defile us; for out of the heart proceed murthers, adulteries, drunkenneſſe, ſtrife, and envying, and theſe things pollute us. Theſe aske a great deale of hyſope to ſprinckle us with bloud, to drench and ſteepe us in, to fetch out the deep ſteines which they have made in our conſciences. Theſe removed, or our endeavour done to remove them, wee may eate of this bread and drinke of this wine that he hath prepared.

3 In reſumption of this Petition, we ſtill ſee how weary *David* is of his filthineſſe, how ambitious of a purification. For being yet in the ſtench and deformity, and foulneſſe of his ſinnes, he beleeveth that if he might be of Gods waſhing,

waſhing, he ſhould be whiter than ſnow. Saint *Paul* biddeth us deſire the beſt gifts.

In things concerning this life, wee have no warrant to deſire above a competency. *Agur* the wiſe ſonne of *Iakeh*, hath left us his prayer, and it is part of our Canonicall Scripture, Give me not riches, give me not poverty, feed mee with food convenient for me. Chriſt hath limited our prayer for daily bread, that is, the neceſſaries of this life. The Apoſtle biddeth, if we have food and raiment, to be therwith content: but in the ſpirituall and eternall favours of God, a greedineſſe, an ambition, a covetouſneſs for the moſt and beſt, & higheſt of them, doth beſt of all. Bleſſed are they that hunger and thirſt after righteouſneſſe. There be degrees and meaſures of ſpirituall graces, there be divers quantities of them. As in the dye of ſinne, ſome are crimſin, ſome ſcarlet, ſo in the waſh of repentance, ſome attain to the whiteneſſe of wooll, ſome of ſnow. As *David* in the judging of himſelfe, findeth none ſo uncleane as he is; ſo in his deſire of purging, he affecteth the whiteſt innocency. They that have truely taſted the heavenly gift of holineſſe here, and the joyes of the life to come, deſire the uttermoſt of both, and we cannot overdoe in covetouſneſſe of the one, or ambition of the other.

But how doth *David* promiſe himſelfe this whiteneſſe above ſnow? *Queſt.*

Saint *Auguſtine* anſwereth, that this innocency is but begun here, it commeth not to any perfection in this life, but his faith apprehendeth the complement of it hereafter. *Sol.* 1.

2 We may conceive in theſe *ſicuts*, theſe compariſons, the fulleſt meaſure of innocency, that wee are capable of here and hereafter. *Sol.* 2.

3 Or we may comfort our ſelves *in dignatione divina*, in Gods approvement, in whoſe gratious acceptation wee appeare ſo white, becauſe he accepteth us, who calleth things that are not, as if they were. *Sol.* 3.

Or we may extend it to the full effect of the bloud of Chriſt, which maketh a perfect work of our purification. *Sol.* 4.

Verſe

## VERSE 8.

*Make mee to heare joy and gladneſſe, that the bones which thou haſt broken may rejoyce.*

2. HE prayeth for comfort againſt the terror of his conſcience, for his ſin: wherein,

1 We have his griefe, his bones broken.

2 His ſuit, *fac me audire, &c.* Make me to heare.

1 In his griefe conſider,

1 The affliction it ſelfe, *bones broken.*

2 The author hereof, *Thou.*

2 In his Petition, obſerve,

1 Where he ſeeketh remedy, of God.

2 In what way, by prayer.

3 What is his ſuit, *to heare joy, &c.*

4 What effect, *ut oſſa gaudeant,* that the bones may rejoyce.

1 His griefe therein.

2 Of his affliction, *oſſa confracta,* the bones broken.

This is a figurative ſpeech, whereby extreame affliction is often in Scripture expreſſed. Sathan to God, of *Job,* Touch his bone and his fleſh, and he will curſe thee to thy face. It was *Iobs* complaint, *My bones were pierced in me in the night ſeaſon. David* uſeth often to complaine of his bones, as, there is no reſt in my bones, becauſe of my ſinne: his meaning is, that the vexation of his conſcience for his ſinne, is as painefull to him as the breaking of his bones.

*Job* 2. 5.

*Job* 30. 17.

*Pſal.* 38. 3.

How are we deceived in the temptation to ſinne, in the pleaſure

pleaſure of ſinne, when we drinke it downe like water, and hide it under our tongue? if ever wee come to repentance of it, it will be bitterneſſe in the latter end: it will not be a luxation of our bones, putting them out of joynt, but a breaking: literally this muſt not be underſtood of the breaking of bones, neither the contrary ſpoken alſo by *David*. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, ſo that not one of them is broken; for wee know that not onely alive, but dead, the bones of the Lords ſervants have beene violated: their dead bones lye ſcattered like chippes of wood at the mouth of the grave. By bones, the ſtrength of the body, the inward ſtrength and vigour of the ſoule is meant. And the conſcience of ſinne, and the terrour of judgement doth breake the heart of a true penitent, ſo long as he beholdeth his ſinne deſerving his death, his judge ready to pronounce the ſentence of it, hell open to receive him for it, and the evill Angels Gods executioners at hand to hurry him to it. Here is extremity of anguiſh, even *anima doloris dolor animæ*, the ſoule of ſorrow, the ſorrow of the ſoule, enough to make a man goe weeping all the day long. I beſeech you lay this example to heart: *David* that walked with an upright heart, and the holy Ghoſt hath teſtified him unblameable, ſave onely in this matter of *Vriah* the Hittite. *Pſal.* 34. 19. 20.

Yet ſee how he afflicteth himſelfe for all his other tranſgreſſions which were not laid to his charge, his conſcience forgiveth him nothing. No queſtion but *David* had many infirmities, and many other aberrations, ſome upon record, yet they were all by his repentance and the favour of God paſt over, yet they upbrayd him now all of them, come upon him like a breach of waters with ſo fierce irruption, and ſo deluging inundation, that they ſteepe him in deepe waters, and cover him all over with affliction.

The reaſon is, as in ſinne, the fault, he that breaketh the leaſt Commandement, and repaireth not himſelfe by repentance, is guilty of the whole law; ſo in tranſgreſſions,

he that repenteth of all the ſinnes he hath done, and hath his pardon under ſeale, by the next offence is lyable to all the evidence againe of his former ſinnes, he cancelleth and forfeiteth his pardon, for pardon ever bindeth to good behaviour. This breakes the bones of *David*, to have all this weight upon him,

2 The author of this, *Thou haſt broken.* God in favour to his children, doth afflict them for ſinne, and the very phraſe of breaking his bones, though it expreſſe extremity of miſery and paine, yet it hath hope in it: for broken bones by a cunning hand may be ſet againe, and returne to their former uſe and ſtrength, ſo that a conſcience diſtreſt for ſinnes, is not out of hope: yet upon that hope no wiſe man will adventure upon ſinne, ſaying: though I am wounded, yet I may be healed againe, though I am broken, I may be repaired: for let him conſider,

1 Who breakes his bones, *Thou*, he that made us our bones, and put them in their ſeverall places, and tyed them together with ligaments, and covered them with fleſh, he that keepeth all our bones from breaking: it muſt be a great matter that muſt move him to breake the bones of any of us. The God of all conſolation that comforteth us in all our diſtreſſes, when he commeth to diſtreſſe us, this makes affliction weigh heavy.

*Iob* 6. 4. It was *Iobs* vexation, The arrowes of the Almighty are within me, the poyſon whereof drinketh up my ſpirit: the terrors of God doe ſet themſelves in array againſt mee. *Iob* 7. 18. He will not ſuffer me to take my breath, but filleth mee with bitterneſſe. What greater ſorrow can be, then to have God in oppoſition?

2 The paine of the affliction expreſt ſo feelingly in the breaking of bones, which as is ſaid, is the anguiſh of the ſoule for ſinne, and feare of the conſuming fire of Gods wrath, and the tempeſt as *Iob* cals it, of anger.

3 The paine of ſetting theſe bones againe: for though bones diſlocate, may be put in joynt, and though bones broken may be ſet againe, yet this is not done without paine

paine and great extremity to the Patient. Repentance ſetteth all our broken pained bones, it recovereth the ſoule from the anguiſh thereof; but hee that once feeleth the ſmart of a true repentance, will ſay, the pleaſures of ſinne which are but for a ſeaſon, are as hard a bargaine as ever he made, and as deare bought: they coſt teares, which are, *ſanguis vulnerati cordis*, the bloud of a wounded heart: they coſt ſighes and grones which cannot be expreſt: they coſt watching, faſting, taming of the body to bring it in ſubjection, even to the crucifying of the fleſh, with the luſts thereof. Therefore let no man adventure his bones in hope of ſetting them againe.

But how did God breake the bones of *David* here? *Queſt.*

1 Outwardly by his word ſent in the miniſterie of *Nathan* the Prophet, for the word and voyce of God is a two edged ſword. This was all the ſtrength by which *Jeremie* was ſent forth by God on that great buſineſſe: over nations, and over kingdomes, to root out, to pull downe, and to deſtroy, and to throw downe. Behold I have put my words in thy mouth. This is the ſword of the ſpirit, and though our doctrine drop as the raine, gently and eaſily, if we drinke it in, and become fruitfull by it: yet when our ſinnes doe overgrow, we ſhall finde it a ſharpe Coulter to rend the fallow grounds of our hearts: we ſhall finde it a rod of iron to breake our ſoules in pieces, and this word runneth very ſwiftly: it is *gladius verſatilis*, a ſword that turneth every way. *Sol.* 1. *Ier.* 1.10.

2 But it is a dead letter, and draweth no bloud, till it come to the conſcience: for ſo long as it beateth the eare and ayre onely, and worketh no further than the underſtanding, there is no great cumber with it: as wee ſee in thoſe who daily heare their ſwearing and drunkenneſſe reproved in the houſe of God, and threatned with loſſe and deprivation of the kingdome of God, it worketh not upon them, but when *Nathan* comes home to their conſciences, *tu es homo*, thou art the man, God hath ſent mee to thee to charge thee with this ſinne, and to tell thee hee is

angry, and is whetting his ſword to cut thee off for it; this breaketh and ſhattereth the bones, and though our publike miniſtery doe not deſcend to ſuch particulars as *tu es homo*, thou art the man, and our private reproofes are ſubject to ill conſtruction, yet a plaine dealing death-bed will roare it in our eares of our inward man. *Tu es homo*, thou art the man, thou haſt lived a blaſphemer of the name of God, a glutton, a drunkard, &c. This fils the ſoules of many dying perſons with ſo much bitterneſſe, that when the ſorrowes of death are upon them, and the judgement of their whole life in ſight, the conſcience of their ſinnes doth make their ſoules much ſicker then their bodies. One of theſe in this diſtreſſe can tell you, whether this be not a breaking of their bones. Let the Word therefore work upon us, and let every hearer, when he heareth his ſinne reproved, take the reproofe to him, and prevent an accuſation, *tu es homo*, thou art the man; with a confeſſion, *Me, me, adſum qui feci*, I, I have done it. So breaking our bones with remorſe and contrition, wee ſhall ſave them from his breaking, we ſhall reſerve them to his healing and binding up. I conclude this point in the words of our Saviour: He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day.

*Joh.* 12. 48.

2 *Davids* ſuit, wherein,

1 Where he ſeeketh remedy, it is from God: the hand that broke his bones, can ſet them againe, no other hand can doe it. *Come, let us returne to the Lord, for he hath torn, and he will heale us, he hath ſmitten, and he will binde us up.* *David* knoweth that God hath a multitude of tender compaſſions, he layd that foundation of his faith, repentance and prayer, Verſe 2. *Whom have I in heaven but thee? there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.* *David* had good friends in heaven, *Abraham* the father of the faithfull, *Iſaac* the ſeed promiſed, *Iacob* that wraſtled with God, and prevailed:

*Hoſ.* 6. 1.

*Pſal.* 73. 25. 26

led: yet he ſeeketh to none of theſe, and I never read in either Teſtament of any one that had any ſuit to *Abraham*, but the rich man in hell. To countenance the uſe of invocation of Saints, yet that hath no life in it to encourage any ſuch mediation. All the booke of God through the addreſſe of prayers, hath beene onely to God, and he hath revealed ſo open a way of acceſſe to him, that wee need not goe ſo farre about: for *David* ſaith, He alſo will heare their prayers, and will helpe them. *David* was put to it to try all the wayes of comfort, and hee uſed no other invocation. *The ſorrowes of death compaſſed me, the paines of hell gate hold upon me, I found trouble and ſorrow: then called I upon the name of the Lord: O Lord I beſeech thee, deliver my ſoule.* God maketh this good uſe of our ſinnes to bring us to him, and ſinne never undoeth us, till it driveth us away from God to ſeeke help elſewhere. You ſee what good ſucceſſe the rich man had with *Abraham*, he could not get a drop of cold water: he was ſent to *Moſes* and the Prophets for his brethren. They ſought no helpe any where, but immediately in God: he hath healing under his wings: wings are the emblemes of ſpeed, he is ſwift to heare our complaints, to heale our ſores: He healeth all our infirmities, and forgiveth us all our ſinnes. *Pſal* 116. 3. 4.

2 How he ſeeketh remedy, by prayer; he doth not come phariſaically to God, to juſtifie himſelfe by his former conſcionable living: he doth not alledge how he hath walked, and done that which is right in the eyes of the Lord, and turned not aſide from any thing that he commanded him, all the daies of his life, ſave onely in this thing. All our former holineſſe will not beare us out in any one ſinne, but when we fall, we cauſe all his righteouſneſſe that he hath done, ſhall not be mentioned: in his treſpaſſe that he hath treſpaſſed, and in the ſinne that he hath ſinned, in them ſhal he dye, rather our ſinne is aggravated thereby; therefore the way of prayer is the way of remedy. Let us ſeeke the face and favour of God ſo, by confeſſion, deprecation, and ſupplication. The fountaine is deepe, but we have where- *1 Reg.* 15. 5. *Ezech.* 18. 24.

with to draw up the waters thereof: our prayer is a bucket that will not come up empty. The Apoſtle biddeth, *ſemper orate*, pray alwayes: Chriſt biddeth, aske, ſeeke, knocke. This the Prophet calleth, buying without money, when we have all good things for asking. The Church of *Rome* hath not a worſe barre to keepe her children from God, and other men from their communion, then by teaching them to ſay prayers in a ſtrange tongue, for all ſuch petitioners have their anſwer, *neſcitis quid petatis*, ye know not what ye aske: our underſtanding, our affections, our faith, our hope, all muſt be exerciſed in our prayers.

*Queſt.* 3 What is his ſuit? *Make me to heare joy and gladneſſe.*

We may demand why *David* doth deſire this now, ſeeing he had no ſooner confeſt his ſinne, but *Nathan* pronounced his abſolution, he heard *joy* in his pardon, he heard gladneſſe in the remedy of his puniſhment: *non morieris*, thou ſhalt not dye.

*Sol.* 1. 1 *David* had heard this comfort from *Nathan*, yet hee deſireth further aſſurance of it from the ſpirit of God: for in ſo ſudden joyes we are not our owne men, ſo are wee tranſported with the gladneſſe thereof. When thou broughteſt againe the captivity of Sion, we were like to them that dreame. Our foule ſinnes doe make us feare that it is too good to be true.

2 He deſireth more of this comfort, more joy, and more gladneſſe. The joy of ſinne, and delight of ſenſe, doth much hinder repentance: the joy of the holy Ghoſt, doth crown repentance.

3 *David* openeth himſelfe in his phraſe of Petition, he doth not ſay, give me joy and gladneſſe, but, *make me heare*, for the veſſell of his heart was not yet capable of the joy that was now tendred to him, griefe and anguiſh had filled it, he prayeth therefore for capacity to receive this gladneſſe.

Five notes grow upon this point.

1 When he had heard already, he deſireth to heare more: they that have once taſted of this joy, are never ſatisfied, but cry alwaies, give, give, till they come to the fulneſſe and fatneſſe of Gods houſe.

2 See what a diſtreſſed man a ſinner is: *Enoſh*, he is afraid he ſhall never have joy enough, for hee prayeth here for double joy, joy and gladneſſe; joy in his pardon of ſin, gladneſſe in his favour.

3 See how long the conſcience of a ſinner is toſt like to the ſea after the winde is laid.

4 Obſerve how he would have his joy come to him: *ex auditu fac me audire*, by hearing, make me to heare: for, *ex auditu fides*, faith comes by hearing: he loſt his joy by harkening to the voyce of the Serpent.

5 It will not come ſo except God make him heare, *fac me audire*, make me to heare: he muſt ſay ephata, to our eare, that we may not onely receive the ſound of comfort in our eare, but ſound comfort in our heart. If the foure windes ſhould breath nothing but joy and gladneſſe, and all the Prophets and Angels of God ſhould like *Ahabs* Prophets prophecie good to us: unleſſe God by his ſpirit did ſuggeſt to our ſpirits this joy, wee were ſtill in evill taking, for till our ſpirit witneſſe with Gods ſpirit, wee have no joy. He deſireth aſſurance in his faith.

4 The effect, *ut oſſa exultent*, that the bones may rejoyce: *David* had ſenſuall joy, he had the full deſire of his heart, yet that proved the breaking of his bones, and the wounding of his conſcience: his faith is, that God will heale all with his ſaving grace. There is no ſuch joy here below, as the forgiveneſſe of our ſinnes: and the Miniſters of the Goſpell in no part of their Miniſtery, doe bring fuller tidings of peace then in abſolution of penitents. *O quàm ſpecioſi pedes, &c.* O how beautifull are the feet, &c. The wicked man hath none of this peace. Bleſſed is hee whoſe unrighteouſneſſe is forgiven, &c. Let the children of peace comfort themſelves, all their teares are botteled, all their ſighes and grones numbred, all their bones ſet and healed, the ſtorme of Gods threatnings, the tempeſt of the conſcience calmed. But none but God can doe this.

Verſe

## VERSE 9.

*Hide thy face from my ſinnes, and blot out all mine iniquities.*

3. HE ſueth for pardon, he doubleth his requeſt, and varieth the phraſe: ſtill importunate with God.

1 He deſireth that God in mercy would not ſee his ſinnes, but hide his face; as *Sem* and *Japhet* looked another way when they came to cover their fathers nakedneſſe: which phraſe of hiding the face of God, cannot bee literally underſtood: ἀνθρώπινον λέγει, hee ſpeaketh after the manner of men, for men hide their faces from that which they would not ſee. But the face of God cannot be hid, and it is impoſſible to conceale our ſinnes from him; impoſſible for him to put our ſinnes out of his ſight: his eye ſeeth all things, yet *David* in this phraſe doth ſhew, that deſiring to be waſht and purged, hee would have his ſinnes now forgotten, and no more laid to his charge: for as Saint *Auguſtine* ſaith, *Vnde ſe Deus non avertit, advertit: ſi advertit, animadvertit,* From whom God turnes not away, he turnes unto; if he turne unto, he obſerves: he would have God looke upon him ſtill, but not upon his ſinnes, for that is his ſuit; *ne averte faciem tuam à me*, turne not thy face away from me. God is ſaid then to hide his face from ſinnes, when hee pardoneth them, and that is *Davids* ſuit.

1 *Note.* 1 I obſerve here that the face of God, and our ſinnes are incompatible: his face is all holineſſe, and it cannot endure to behold ſinne, for his ſoule loatheth it. Our ſinnes are all works

workes of darkeneſſe, and cannot endure the light of his face. We are very carefull to keepe our groſſe ſinnes out of the ſight of men, whoſe power extendeth no further then our goods, our reputation, or our life here. Chriſt ſaith, Feare not them that kill the body, and can doe no more, feare his face who hath power of ſoule and body to caſt them both into hell.

The face of God is fearefull to a ſinner: for God threatneth the diſobedient to his Commandements, *I will ſet my face againſt you*: then followeth, *yee ſhall be ſlaine before your enemies*, *Qui oderunt vos regnabunt ſuper vos, fugietis nemine perſequente*, they that hate you, ſhall raigne over you; ye ſhall flye, no man purſuing you. How dare we tempt that face, and provoke it againſt us! nothing is hid from the light of it, and there is no ſuggeſtion more fooliſh, or that declareth us more ſhallow and ſimple then *Dominus non videbit*, the Lord ſhall not ſee. Wee are ſure that all our ſinnes are ſeene, numbred, recorded before his face. Levit. 26.

2 This phraſe to my underſtanding importeth, that as *David* before prayed to be waſht, purged and cleanſed from his ſinnes, that they might no more annoy him: ſo he deſireth God to turne his face from them, that they may no more offend him. For a true penitent is more grieved at his offence given to God, than at the ſhame, or feare, or paine, that ſinne putteth him to: therefore *Averte faciem tuam*, turne thy face away, amounteth to a requeſt, that God would no more take offence at his ſinnes. 2 *Note.*

3 The phraſe importeth an abſolute and full pardon deſired: for ſo long as there is any ſinne, the face of God muſt be againſt it: but when he deſireth, *averte faciem*, turne away thy face: he deſireth a remove of his ſinne, which cannot be cleare from his countenance any way, but by his gratious pardon: for Gods pardon doth extinguiſh all iniquities, ſo it is equivalent to our petition, *Dimitte debita noſtra*, Forgive us our treſpaſſes. 3 *Note.*

2 He reſumeth the ſame Petition, and re-enforceth his

ſuit for Gods pardon in a phraſe before uſed, verſe 1. *Blot out mine iniquities:* which hath reference to the two bookes, one of our conſcience, the other of Gods remembrance, in which all our ſinnes are recorded, *ut antè*, as before. Onely here he addeth a requeſt for pardon of all his iniquities, that he may have a cleare conſcience within himſelfe, and an even reckoning with God.

If any ſhall wonder why *David* urgeth Gods pardon ſo earneſtly, and with ſuch importunity of ſtrong ſupplications: let him know that ſuch offences as provoke God, are not eaſily pardoned; we muſt pray heartily, and ply him continually with our requeſts to have our ſinnes remitted: for though God be very ready to forgive in reſpect of his mercy, yet he is wiſe to ſee ſome cauſe for it. And a ſinner is not capable of mercy preſently, till his ſoule hath beene in bitterneſſe for his treſpaſſe, and is humbled before God.

It is our fault, and it corrupteth us much, our over-weening of the mercy of God to us, for though hee be full of tenderneſſe, yet is he full of holineſſe, and nothing provoketh him more, then our bearing our ſelves too bold upon his mercies. Maſter *Calvine*, *Vbi quis defunctoriè pro remiſſione vota concipit, nondum didicit quam horribilis ſit Dei offenſio*, He that ſlightly prayes for pardon of ſinnes, hath not yet learned how horrible the offending of God is. Saint *Auguſtine* commendeth this Petition of *David*, hee ſaith, *Bene rogas*, thou well askeſt: for,

1 He opened his owne face, and then he deſireth God to hide his face, his face was opened to behold his ſinne: *For I acknowledge my wickedneſſe, and my ſinne is ever before me. Si tu peccatum tuum in dorſo ponis, deus ibi faciem ponit. Tu peccatum tuum ante faciẽ pone, ſi vis ut deus auertat faciem ſuam ab eo. Sic ſecurus rogas & exaudit:* If thou ſetteſt thy ſinnes behinde thy backe, God ſets them before his face: ſet thy ſinne before thy face, if thou wilt have God turne away his face from it. So thou ſafely askeſt, and hee heareth thee.

2 He

2 He deſireth God to blot out all his iniquities out of the booke of his remembrance. But he putteth them into this Pſalme, and commendeth this Pſalme to the Maſter of Muſicke, and ſo depoſiteth the record of it in the perpetuall uſe of the Church: ſo the greatneſſe of the fault is kept in freſh memory of all ages. Wee have no ſuch way to blot our miſdeeds out of Gods booke of remembrance, as this, to publiſh our owne faults, and our repentance of them, as *David* here doth.

From the whole petition we gather one ſubſtance of requeſt, which is, that God would forgive him all his ſinnes: which petition is grounded upon an Article of faith, the tenth in our Apoſtles Creed: Forgiveneſſe of ſinnes. It is alſo the fifth Petition in the Lords Prayer, *dimitte nobis debita noſtra*, Forgive us our treſpaſſes. *David* ſaith, *Credidi, propterea locutus ſum*, I beleeved, and therefore I ſpake. If we beleeve the Article, we may move God in the Petition.

It is as great an honour to God to be a forgiver, as to be a giver. Amongſt our ſelves we know that it is one of the hardeſt taskes of our religion, to forgive an injurie. Our hearts riſe againſt them that doe it, our bloud boyles, our countenance falleth: it is much more eaſie to winne us to give gifts to our brethren, then to forgive injuries: yet we are never out of that Petition to God, and in our daily prayer, as we aske bread for the day, ſo we aske forgiveneſſe, becauſe our ſoule needeth pardon, as much as our body needeth food.

I may ſay much more, for wee may goe in the ſtrength of one meale ſome houres, but there is no moment of our life, which doth not need to cry God mercy, and to aske his pardon for our ſinne. The neceſſitie whereof is ſuch, that our Saviour taketh advantage of it to eſtabliſh our charity to our brethren that way. That wee might begge no pardon for our ſelves, but with a *Sicut nos dimittimus*, As we forgive. The phraſes uſed in Scripture in petition of Gods pardon, are much varied: Chriſt biddeth us ſay, ἄφες,

put them away, which *Iſay* doth render thus, *Thou haſt caſt all my ſinnes behinde thy backe.* *Micah* is more full in this expreſſure, He will turne again, he will have compaſſion upon us, he will ſubdue our iniquities, and thou wilt caſt all our ſinnes into the depths of the ſea. This *David* doth call, waſhing, cleanſing, purging, *hiding Gods face from them*, and blotting out.

*Iſa.* 38. 17.

*Micah* 7. 19.

All meete in one full point of gratious pardon: for all theſe phraſes deſire an abſolute, totall, and finall remove of our ſinnes, both from the diſpleaſure of God, and from both the annoyance, and the puniſhment of our ſelves. And we can have no peace in our conſcience, till we be comfortably perſwaded hereof. Sinnes are called debts. Agree with thine adverſarie, for feare of the Priſon, thou ſhalt not come out thence, till thou haſt paid the utmoſt farthing: bleſſed is the man whoſe unrighteouſneſſe is forgiven.

*Doctrine.* This text teacheth, that we muſt ſtrive and ἀγωνίζεσθαι, contend with God by our prayers for the forgivenes of our ſinnes. Obſerve the contents of the Lords Prayer, in which mould all our lawfull petitions are caſt; and by which modell, the whole building of our ſupplications is erected. The three firſt Petitions reſpect the glory of God. The latter regardeth our good in two things.

1 In our *eſſe*, our being, Give us bread, that is, let us live; we pray for ſupportation of our being.

2 Our *bene eſſe*, our well being, and that conſiſteth in theſe three things mainly.

1 In the pardon of our ſinnes paſt, *Et dimitte*, and forgive,

2 In the prevention of temptations to come: *et ne nos induceas*, and leade us not.

3 In deliverance from puniſhment, and from the power of Sathan.

Which three Petitions have reſpect to our ſinne: ſo important is our ſuit for pardon, that Chriſt beginnes our *bene eſſe*, well being, at *dimitte*, forgive.

Doc

Doe but obſerve your ſelves how importunate you are with God for eaſe and health when you are ſicke; your mouth is full of *miſerere mei Deus*, have mercy on mee O God. You call upon all that viſite you, to comfort you with their prayers, you ſend to Church to crave ayde of the congregation, you give God no reſt. How is it that in your ſinnes, the mortall diſeaſes of your ſoules, you are not thus earneſt with God for his pardon, which is the onely phyſicke for a diſeaſed ſoule? *David* ſaith, God healeth all our infirmities, and he ſheweth how, hee pardoneth all our ſinnes: therefore the way of cure in all griefes of the body, is to heale the ſoule firſt: ſo *David*, *Sana animam meam*, *&c.* Heale my ſoule, &c. How came it ſicke? *quia peccavi contrate*, becauſe I have ſinned againſt thee. Chriſt uſually in his cures began his healing there, *fili dimittuntur tibi peccata tua*, ſonne thy ſinnes are forgiven thee. But the reaſon why we are ſo importunate for our body, ſo ſlight and negligent for our ſoule is this: wee feele the aking and ſmart, the convulſions and crampes, the cold ſhakings, the fiery inflammations, the trembling palſies, the griping and grating collickes, and other afflicting diſeaſes which cruciate the body: we are not ſo ſenſible of the ſpirituall diſeaſe of ſinne, till we come to remove it by repentance, then all other griefes fall ſhort of the griefe of ſinne; that is a breaking of the bones, as before it is expreſt.

Surely if I were limited to one petition, and no more, for my ſelfe I would chooſe this before any, *Dele omnes iniquitates meas*, blot out all mine iniquities, for there is nothing can be ill with him that hath no iniquity to anſwer for: his ſoule ſhall dwell at eaſe, I therefore preſſe the doctrinall example of *David*.

Let us never leave begging of God the pardon of our ſinne.

I will not ſtreine my ſelfe to multiply reaſons of this doctrine, that were to follow the new faſhion of preaching; for we alſo are at our faſhions. One maine reaſon hereof may ſerve. There is nothing ſo much diſpleaſeth God, no- *Reaſon.*

thing ſo much endangereth this life, and that which is to come, as ſinne. This I thinke no man will refuſe to put for granted. Then I ſay, there is no way to be found out of this danger of our ſinne, but by Gods pardon.

*Deut.* 27. 26. Come to the Court of juſtice, the law condemneth us. Curſed is every one that confirmeth not all the words of the law to doe them. Come to the judgement of moſt voyces, all the people ſhall ſay *Amen*; for who will bleſſe where God curſeth?

Come to the Court of Conſcience, our owne heart condemneth and ſmiteth us, *for our ſinne is ever before us.* What have poore ſinners then to ſay for themſelves, why death ſhould not be the wages of ſinne? The fault is capitall, here is no eſcape from the juſtice of the Law, but by the Kings gratious pardon.

In our Eccleſiaſticall Courts we have power in the diſcretion of the Iudge in cauſes criminall, *commutare pœnam*, to change the puniſhment, to let offendors buy out a ſhame of publique diſgrace with ſome pecuniary mulct to be employed *in pios uſus*, in religious uſes. If in cauſes capitall there have beene *Commutatio pœnæ*, change of puniſhment, and that the purſe hath ſaved the life, yet that is but the price of interceſſion. But the Kings pardon onely ſaveth life. It is ſo in the ſtate of our ſoules: ſinne is a capitall fault, and the wages of it death, and no way of eſcape from this juſt judgement, but by Gods gratious and free pardon. We cannot purchaſe a mediation at any rate to availe us without true and unfained repentance, and then we have but one Mediatour to the Father, and he muſt purchaſe our pardon with his bloud: he muſt be wounded for our tranſgreſſions, and we muſt be healed by his ſtripes, and hee muſt dye for us, that we may live in and by him.

Let Papiſts ſeeke heaven by their righteouſneſſe at their owne perill. For my ſelfe, I am ſo farre from truſting to any merits of our owne workes, that I dare reſolve, that if the ſalvation of all mankinde had beene put to the plunge that *Sodome* was at, with the other Cities, to finde tenne righ-

righteous, from *Adam* to the laſt man that ſhall ſtand upon the earth; all mankinde muſt have periſhed for want of tenne ſuch. I dare adventure further in reſolution, that if the bringing one good worke before God, done in all the generations of men, performed without any taſt or taint of ſinne, might ſave all mankinde: I except none but Ieſus Chriſt. I doe beleeve that he that ſearched *Jeruſalem*, with candle and lanterne, even his ſeven eyes which runne to and fro through the whole earth, cannot finde out one ſuch good and perfect worke: the caske diſtaſteth the liquour: who is he that doth good and ſinneth not? who doth good and ſinneth not in the very good he hath done? To make a worke perfectly holy is one thing, to make it meritorious is another. If no good work we doe can come from us holy, it is not poſſible it ſhould aske wages. Our corruption of nature ſprinckles every word, worke, and thought of ours, with ſome graines more or leſſe of our old *Adam*: for as we conſiſt of fleſh and ſpirit, ever conflicting, there is of both in all we are or have: it cannot bee otherwiſe, for the imaginations of the thoughts of our heart are onely evill continually, and from that neaſt theſe birds doe flye, Adultery, Fornication, Strife, &c. But if wee could doe any worke holy and pure from blame, yet there goeth more to it then holineſſe, to make it meritorious.

1 It is required that we be able to doe it of our ſelves, for no thankes to us for any good we doe, if he lend us the faculties and abilities of doing it.

2 It is required, that hee which deſerveth, ſhould doe ſomething for the benefit of him of whom he deſerveth: but our well-doing extendeth not to God.

3 It is required, that hee which meriteth, doe his good worke out of his owne free will, *ex mero motu, non ex debito*, meerely by his owne mooving, not as of due debt. For what we doe of duty, we pay, we doe not give.

4 It is required that the reward bee proportionable to the worke, for elſe whatſoever is more, is gift, not wages. They that wrought all day, deſerved their penny, they

that came late had more gift then wages; eternall life is too much reward for any ſervice wee doe. This putteth workes of ſupererogation quite out of countenance: to name them is to ſhame them. *Micah* 6.6. Wherewithall ſhall I come before the Lord? burnt offerings, Calves of a yeare old? Will the Lord bee pleaſed with thouſands of rammes, or with tenne thouſand rivers of oyle? ſhall I give my firſt borne for my tranſgreſſions, the fruit of my body for the ſinne of my ſoule? Hee hath ſhewed thee &c. To doe juſtly, to love mercy, to walke humbly before thy God. The way of repentance and crying God mercy, is the way of humility: we cannot pay our debt, we cannot buy out our fault, we have nothing to give: our plea is, *miſerere*, have mercy: we can finde no way out of our ſinnes, but by Gods gratious and free pardon. This is not ſo eaſie a favour obtained, as many thinke, for ſuppoſe the pardon were obtained and ſealed for, God have mercy, yet there is no moment of our life in which we doe not forfeit it, and therefore we muſt renew it continually. When you pray, ſay, *Pater noſter dimitte nobis*, Our Father, forgive us, and *ſemper orate*, pray alwayes, Be ſure to renew your pardon by repentance and prayer continually, eſpecially at ſuch times when we come to the houſe of God, to the Table of God: now waſh us throughly O Lord, now O Lord have mercy upon us: now purge us with hyſope, *now hide thy face from our ſinnes, and blot out all our iniquities*: Now make us heare joy and gladneſſe, which thou imparteſt to us in the Sacrament of thy ſons paſſion. Our Church ſervice is holily accommodated to this: for we beginne at the words wherein God maketh us heare of joy: and we humble our ſelves to God in a contrite deploration of our ſins: O Lord heare us from heaven, and when thou heareſt, ſhew mercy.

Verſe

## VERSE 10.

*Create in me a cleane heart O God, and renew a right ſpirit within me.*

4. HE prayeth for newneſſe of life. Here alſo he doubleth his petition, and changeth the phraſe.

1 For his heart, the ſeat of his affections.

2 For the holy Ghoſt, to ſanctifie him throughout in his body, ſoule, and minde.

In the firſt obſerve,

1 His ſuit is for the heart.

2 He deſireth that cleane.

3 He wiſheth it ſo by creation.

In the ſecond,

1 His ſuit is for the ſpirit.

2 He would have that right.

3 He would have it by renovation.

1 For the heart, there breed adulteries, murthers, and all other ſinnes, as Chriſt hath taught us, and that was the neaſt of all his ſinnes. The meſſage of God by *Nathan* deſcended into the ſecrets of his heart, there he hid the word: he ſaith before, Thou requireſt truth in the inward parts: he found his heart no fit habitation for truth, as it was. It is our chiefeſt care to looke to the heart, becauſe Chriſt asketh that of us for himſelfe, *My ſonne give me thy heart.* The Church of the Iewes in tender care for the Church of the Gentiles complaineth: We have a little ſiſter, and ſhe *Cant.* 8. 8.

hath no breaſts: what ſhall we doe for our ſiſter in the day when ſhe ſhall be ſpoken for? that is, how ſhall wee doe for her, when Chriſt ſhall beſpeake her for a Spouſe for himſelfe?

That ſhould be our care, every one for his heart; wee have a foule and uncleane heart: what ſhall we doe for it, or how ſhall we anſwer when Chriſt ſaith, *My ſonne give me thy heart*? Our care therefore muſt be for it, to prepare it ſo, that we may neither be aſhamed, nor afraid, when Chriſt calleth for it to preſent him with it. Here *Salomon* adviſeth well: Keep thy heart above all keeping, for out of it are the iſſues of life. This heart of ours hath many enemies, *etiã domeſtici ejus inimici ejus*, the enemies be homebred. *Iob* amongſt many other aberrations of men, wherof he acquitteth himſelfe, ſaith, *if mine heart walked after mine eyes*; for when our eyes behold beauty as *David* did to luſt, we loſe our heart by it: *Dinah* is deflowred, if ſhe gad. If our heart walk after our eare, we may entertain wanton & laſcivious words, which corrupt good manners, calumnious and ſlanderous reports, which deprave our neighbours: diſcterious and ſatanicall invectives which hurt their good name: prophane and blaſphemous words which diſhonour the name of God. If our heart walke after our taſt, wee may defile our bodies and ſoules with ſurfetting and drunkenneſſe, to the diſtemper of our bodies, the corruption of our ſoules, the diſpleaſing of God, the defiling of our conſciences, the abuſe of Gods good creatures unthankfully, and the corrupting of others by our evill example. So when Chriſt ſhall ſay to thee, My ſonne give me thy heart, thou haſt no heart to give him: for whoredome, wine, and new wine, take away the heart. It is good for us to take into our conſideration, what is good, and what the Lord requireth of us. We ſee the fruit of it in *David*, for having before conſidered that God requireth truth in the inward part, he now becomes carefull of his inward parts, and is an humble ſuter to God for his heart: they that meditate not on theſe things, loſe their hearts.

Pro. 4. 23.

Iob 31. 7.

Hoſ. 4. 11.

2 He

2 He deſireth a cleane heart: ſo he interpreteth his former petitions: waſh me, cleanſe me, purge me with hyſop; me, that is, my heart; there is a deepe ſteine in it of originall ſinne, there is a foule iſſue from thence of all other ſins: theſe make the conſcience ſicke of an infectious leproſie, even to the ſecond death: theſe make our words and workes, and our whole converſation noxious to our brethren, obnoxious to the wrath of God. The purging of the heart is the cleanſing of the whole man, for out of the abundance of the heart the tongue ſpeaketh, the eare heareth, the eye ſeeth, the foot walketh. The heart ruleth and guideth all the reſt of the man: if the fountaine be cleare, the ſtreames that flow thence will bee pure, and the waters ſweet: elſe they will be like the waters of *Marah*, bitter waters.

Saint *Auguſtine* wonders at the folly of man, he deſireth every thing for himſelfe good, and of the beſt: he loves cleane cloathing upon him, he loves cleane feeding, cleane lodging, he is next to a bruit beaſt that is a ſloven, and yet few deſire to have cleane hearts. Cleane garners for your graine, cleane warehouſes for your commodities are deſired. Your heart is the granary for the pure ſeed of the word, the warehouſe for the rich commodity of Gods ſpirituall favours and graces: if that be naſtie and noyſome, ſtenched with our abominable ſinnes, tenanted by uncleane ſpirits, *Non eſt locus in diverſorio*, there is no roome in the Inne. Though the Saviour of the world was borne in a Stable for want of a fitter roome, his good ſpirit will not houſe it ſelfe in hearts that like Stables are fitter for bruit beaſts, than for the Sonne of God to be entertained there. *Beati mundi corde*, bleſſed are the pure in heart, ſaith Chriſt: & S. *Gr.* upon that ſaith, *Si illum qui ab omni peccato mundus eſt, in cordis noſtri hoſpitio habere volumus, oportet primò ut cor ab omni vitiorum ſorde purgemus*; If we will have him in the Inne of our hearts, which is pure from all ſinne, wee muſt firſt purge our hearts from the foulneſſe of vices. Our bodies be the temples of the holy Ghoſt, our hearts the Chancell

of the Church: the *Sanctum Sanctorum*, where the Arke of God is to be placed, and where God ſhould ſit betweene the Cherubins. He that defileth the houſe of God, him will God deſtroy. *David* asketh the queſtion, who ſhall
Pſal. 15. 3, 4. aſcend to the hill of the Lord, and who ſhall ſtand in his holy place? he anſwereth, He that hath cleane hands, and a pure heart; for no uncleane thing ſhall bee admitted to enter that holy place. They that thinke well of this, as much as they deſire ſalvation with God in heaven, ſo much will they ſtrive with God by prayers to obtaine of him a cleane heart, and an unſtumbling conſcience.

3 He deſireth this of God by way of creation: *crea in me*, create in me.

1 He deſireth this of God, for hee onely is the purger of
Ezech. 36. 29. hearts, who is the creator of them: he takes it upon himſelfe, I will ſave you from all your uncleanneſſes: we muſt goe out of our ſelves for this, for ſo *Ieremie* confeſſeth, O
Jer. 10. 23. Lord I know that the way of man is not in himſelfe: it is not in man that walketh to direct his ſteppes: therefore helpe O God, as before, doe thou waſh and cleanſe, and purge me with thy hyſope, and I ſhall be cleane: if wee be of his waſhing, we ſhall be whiter than ſnow.

2 He requeſteth this by way of creation: to create is to make ſomething of nothing. Our hearts are ſo foule and corrupt, that there is no repairing of them, we muſt have new ones made of purpoſe to ſerve God with; which God in wiſedome knowing, and in mercy pittying, ſaith: A new heart alſo will I give you, and a new ſpirit will I put
Ezech. 36. 26. within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

2 Petition.

1 He deſireth of God his ſpirit: this is the ſpirit of ſan-
1 Theſſ. 5. 23. ctification. This Saint *Paul* praied for the Theſſalonians, And the very God of peace ſanctifie you wholly or throughout. The ſpirit of naturall life doth animate the body, and maketh it fit for actions of life. The ſpirit of God doth quicken us to actions, thoughts, and words, which be-

long

long to holy life. We are by nature dead in treſpaſſes & ſins: it is the good ſpirit of God by which we are new borne, and without this we are the children of death; for except ye be borne againe of water and the holy Ghoſt, ye cannot enter into the kingdome of heaven: he that is ſo borne of this ſpirit, hath a ſeed remaining in him.

2 He deſireth a right ſpirit, the margent of the K. B. doth more naturally expreſſe the originall, calling it, a conſtant ſpirit. For *David* had received the good ſpirit of God, which ſo enlightened his underſtanding, and ſo ſanctified his affections, and governed his whole converſation, that he was a man after the heart of God. But when he embraced that miſchievous temptation, which carried him away from the Word and Commandement of God, and opened his eare to the perſwaſions of fleſh and bloud: then that good ſpirit forſooke him for a time, and hee lay like a dead man, inſenſible of his fault, of his danger. Therefore now returning to God by repentance, he petitioneth God for a conſtant ſpirit that may abide ever with him to guide him, that he may never fall againe; *for they that are led by the ſpirit of God, are the ſonnes of God*, therefore *David* petitioneth God here for a conſtant ſpirit, ſuch as may give him wiſedome to reſent a temptation, and holineſſe to hate it, faith to reſiſt, and fortitude to overcome it.

3 He deſireth it by way of renovation: the Apoſtles counſell is, but be you transformed by the renewing of your minde. Little or no externall difference doth appeare for the time betweene one elect and a reprobate. *David* being guilty to himſelfe of this deſertion, deſireth the ſtirring up of the gift of the holy Ghoſt, and renewing of the power thereof within him: *Vide ordinem: primò cor mundum, ſecundò ſpiritum rectum requirit; prius enim omnis à corde vitiorum fœditas eliminanda eſt, ut omne quod agitur, aut dicitur, ex puræ intentionis origine emanet:* conſider the order: firſt, he deſireth a cleane heart: ſecondly, a right ſpirit. For firſt the foulneſſe of ſinne is to be taken from

Rom. 12. 2.

Greg.

the heart, that whatſoever is done or ſpoken, may flow from the fountaine of a pure intention: for the holy Ghoſt will not dwell in an uncleane heart, but when wee have purged our conſciences from dead workes, he ſaith, *Here will I dwell for ever, for I have a delight herein.*

There be two faculties in the ſoule of man, firſt underſtanding; ſecondly, will. The underſtanding in a regenerate man may be darkened for a time, and he falling into ſinne, may be beſide himſelfe, for ſinne is a kinde of madneſſe, the worſt kinde. It is ſaid of the prodigall in his great famine, *reverſus ad ſe*, returning to himſelfe, he ſaid, *Ibo ad patrem meum*, I will goe to my Father. The will may be corrupted by a ſtrong temptation, and ſo way made for the perpetration of ſinne. Sometimes the underſtanding breakes forth like lightening, and diſcerneth the fault to convince the will of ſinne. This wee call the conſcience, which is awaked of purpoſe to detect and chide our ſinfull aberrations. But when God hath ſufficiently expreſſed to us our weakeneſſe, and prone diſpoſition to evill, and his owne long ſuffering and patience, he ſtirreth up his gift in us, or in Saint *Pauls* phraſe, he revealeth Ieſus Chriſt in us, and this we call renewing of the ſpirit; this cleareth our underſtanding, and reformeth our will, and mends all. The petitions of *David* for holineſſe of life, thus opened:

1 We obſerve the manner how *David* deſireth to be repaired, being by ſinne ſo ruined.

1 In his underſtanding, *in the hidden part thou ſhalt make me to know wiſedome*, for repentance muſt beginne in *intellectu recto*, in the underſtanding rightly informed: this is our light, and if we walke without this, wee know not whither we goe.

The haughty policy of *Rome* to keep her children darke, doth hinder both the finding of the good way, and the going on in it: ſo our ingreſſion and progreſſion both hindered, we ſeek heaven darkelings. God hath ſent wiſedome abroad to utter her voyce, to call an audience, to inſtruct men in the waies of life, to eſcape the pathes of death

death. *Chriſt is made to us of God wiſedome.*

2 He deſireth of God the pardon of his ſinnes, which is no other but juſtification before him. This is the waſhing and purging, and blotting out of iniquities by him defired. for wiſedome to know our ſinnes without juſtification by faith, which apprehendeth the pardon of them, were the broad way to deſpaire; but being juſtified by faith, we have peace with God, and peace alſo in our owne conſciences. Chriſt is made unto us juſtification. *David* leaves not here, but,

3 He deſireth in this text the ſpirit of ſanctification, by which he may be renewed to holineſſe, to all pleaſing of God. And this is Chriſt alſo made to us, for whom God juſtifieth, them he ſanctifieth. Some have confounded theſe two graces of juſtification and ſanctification, and ſo commedled them, as if they were all one and the ſame grace. For the clearing whereof, and to declare the difference betweene them, underſtand,

1 We are ſinners, and by faith in Chriſt we are juſtified, and ſo the debt of our ſinne diſcharged: this is by the inherent righteouſneſſe of Chriſt imputed to us, and it is the proper worke of the ſecond perſon.

2 By the holy Ghoſt applying this righteouſneſſe to us, we are ſanctified to newneſſe of life. The firſt ſaveth us from hell, the ſecond ſeaſoneth us for heaven. *David* therefore addeth this ſuit for ſanctification, that being cleanſed throughly from ſinne, he may become a new creature. I may abridge all our learning in the ſchoole of Chriſt to this one leſſon, and comprehend *totum hominis*, the whole of man, in this ſhort compend of dutie, as the Apoſtle doth. Circumciſion profiteth nothing, uncircumciſion hindereth nothing, all that God requireth of us, is, that wee be new creatures, leaving off and laying aſide the old man, and renewed *in ſpiritu mentis*, in the ſpirit of our mindes: wee are never complete penitents till we have this ſpirit of ſanctification in ſome meaſure. It is the hardeſt worke that is accompliſhed in us, becauſe our naturall corruption and the mani-

manifold temptations amongſt which we live, and the ſenſuall delight which we take in ſinne, doe ſow our hearts all over with tares, and leave no roome for better ſeed. To root out theſe is one labour, to proſeminate grace is another: yet we neglect the labour of our ſanctification, as if it were a worke which we could doe at a very ſhort warning, and too many doe leave it to their death beds. And another impediment is, that many upon ſome good motions of the ſpirit, ſome flaſhes of piety and ſcintillations of zeale doe overweene their poſſeſſion of this ſpirit. Me thinkes if they did examine their hearts by this text, here is enough in it to reveale any man to himſelfe, and to tell him *ſi habeam hunc ſpiritum*, if he hath this ſpirit.

1 Let him examine his heart and ſpirit within him, to ſee if there be truth there & wiſedom: for many faire ſeemings and outſides of godlineſſe are put on, whereby we deceive others, and flatter our ſelves, quite out of the way of ſalvation, therefore try if all be ſound and ſincere within.

2 Let him enquire of this heart, *ſi cor novum*, if it bee a new heart; we may ſoone know that, *ſi canticum novum, ſi novitas vitæ*, if there be a new ſong, if newneſſe of life. It is not a new dreſſing and trimming up of the old heart in a new faſhion that will ſerve, it muſt be all new, and that may be diſcerned in our thoughts, in our words, in our workes, and wayes: for if we abhorre and forſake our former ſinnes, and embrace better courſes, this makes faith of a good change.

3 If it be a conſtant ſpirit that holdeth out to the end cheerefully and unweariedly, we may conclude comfortably, that our old heart is gone, and we have a new in place thereof.

Verſe

## VERSE 11.

*Caſt me not away from thy preſence, and take not thy holy ſpirit from me.*

12 *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit.*

13 *Then will I teach tranſgreſſors thy wayes, and ſinners ſhall be converted unto thee.*

5. HEre he petitioneth for a conſtant courſe of Gods favour for hereafter: wherein

1 *Deprecatur*, he prays againſt, v. 11
2 *Supplicat*, prayes for, Verſe 12.
3 *Promittit*, promiſeth, Verſe 13.
1 *Deprecatur*, prayes againſt, 2.

1 Gods caſting him away from his preſence.
2 Gods taking his holy ſpirit, &c.

1 *Caſt me not away from thy preſence.*

Our ſinnes deſerve that God ſhould deny us to come before him: for why ſhould the children of darkeneſſe preſſe to the light, or the children of death to him in whoſe preſence is life? Our firſt Parents ſoone found how unfit they were for the preſence of God, and therefore ſo ſoone as they had ſinned, of their owne accord they fled from the preſence of God, and hid themſelves. When *Cain* had done that murther upon *Abel* his brother, it was Gods juſt puniſhment, a fugitive and a vagabond ſhalt thou be. And he was ſenſible of it: Behold, thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid. And *Cain* went out from the preſence of the Lord. The fooliſh ſhall not ſtand in thy ſight. This is *ex-*

*Gen.* 4. 13. 14.

*Verſe* 16.

*Pſal.* 5. 5.

Exod. 10. 28. *communicatio major*, the greater excommunication. When *Pharaoh* was exaſperate againſt *Moſes*, he ſaid, Get thee from me, take heed to thy ſelfe, ſee my face no more. When *David* heard how *Abſolon* had ſlaine *Amnon*, hee was moved like a father for the death of a ſonne, more, that hee ſuffered that griefe from a ſonne: yet when the ſtrong fit was off, he could not but returne to his fatherly affection to *Abſolon*: yet neither his owne naturall inclination, or the perſwaſions of *Ioab* by the woman of *Tekoah*, did yet readmit him to the Kings preſence. The King ſaid, let him returne to his houſe, and let him not ſee my face. Much more ſorrowfull is the puniſhment of exile from the face of God: for *David* preferreth the preſence of God before all other good whatſoever.

2 Sam. 14. 24.

Pſal. 4. 6. Many ſay, who will ſhew us any good? Lord lift thou up the light of thy countenance upon us. Chriſt is the light of Gods countenance: a light to lighten the Gentiles. God to *Moſes*, My preſence ſhall goe with thee, and I will give thee reſt: Chriſt is called the Angell of his face. So *David* prayeth, that Chriſt may not faile him, and that he would not in reſpect of his ſinnes deprive him of the comfort of his Redeemer. Saint *Gregory* ſaith, he prayeth here againſt *Cains* ſinne of deſpaire, for, *A facie dei projicitur cui ſpes venia poſt peccatum negatur*, Hee is caſt from the ſight of God, to whom hope of pardon after ſinne committed is denyed. *Auguſtine* hath a good note here, *prius dixit, averte faciem à peccatis meis*, firſt he ſaid, turne thy face from my ſinnes: but here, *ne projicias me à facie tuâ: Cujus faciē timet, ejus faciem invocat*: Caſt me not from thy face: whoſe face he feares, his face he deſires to ſee. It was *Abrahams* prayer, O that *Iſhmael* might live in thy face, or before thee! he would aske no more of him.

Luke 2. 32. Exod. 33. 14. Iſa. 63. 9.

Gen. 17. 18.

They that walke uprightly and conſcionably before God, are not, cannot be aſhamed to behold his face. As for me, I will behold thy face in righteouſneſſe: I ſhall be ſatisfied, when I awake, with thy likeneſſe.

Pſal. 17. 15.

1 Here, in the righteouſneſſe of Chriſt, I ſhall ſee thee; but

but hereafter I ſhall fully enjoy thee, when after I have borne the image of the earthy, I ſhall beare the image of the heavenly.

2 Take not thy holy ſpirit from me. Chriſt calleth this ſpirit a Comforter: *David* had need of him now in diſtreſſe, becauſe of his ſinnes. This ſpirit he promiſed, a guide to leade us in the way of all truth. *David* had need of him, for ſeeing God loveth truth in the inward parts, and hee had gone in falſe waies, he needeth this guide to guide his feet in the wayes of peace. When *David* hearkened to the voyce of temptation, and his eye did walke after his heart, then did God withdraw his ſpirit from him, and left him to goe alone. He findeth the want of that faithfull guide of his waies, and prayeth, *O take not thy holy ſpirit from mee.* *David* had a double portion of Gods holy ſpirit: for hee had,

1 The ſpirit of holineſſe to direct and guide his life and converſation as a private man, and by that hee became a man after Gods owne heart.

2 He had the ſpirit in plentifull meaſure, in regard of his office and place, and that alſo was double; for,

1 *Inveni Davidem ſervum meum: oleo ſancto meo unxi eum,* I have found *David* my ſervant, with my holy oyle have I annoynted him: he had not onely *Samuels* externall unction, but God gave him a ſpirit fit for a King, to goe in and out before his people. Elſe how could the yongeſt ſonne of *Iſhai*, bred abroad in the field, and taken from following the ewes great with lambe, have beene fit to have come from managing a ſheepe-hooke amongſt his fathers cattell, to have managed a Scepter in Iſraell, the Lords inheritance? And wee have example hereof in *Saul* his predeceſſor, of whom we reade, that when hee parted from *Samuel*, who annointed him King, God gave him another heart: for ſo *Samuel* had told him, that the ſpirit of the Lord ſhould come upon him, and hee ſhould be turned into another man. Hee that called him to be a King, accommodated him for government. 1 *Sam.* 10. 9. *ante* v. 6.

Thus did God alſo deale with *David*, *Then Samuel took*
1 Sam. 16. 13. *an horne of oyle, and annointed him in the middeſt of his brethren, and the ſpirit of the Lord came upon David from that day forward.* So that he not onely was ſanctified in further meaſure as a private man, but was indued with heroicall graces fit for a Prince. And it is ſaid, after this, that,

1 He walked wiſely.

2 He governed prudently.

2 *David* was a Prophet alſo of the Lord, herein not inferiour to *Saul*, for it is ſaid of him that he prophecied, and it was a wonder: *Etiam Saul inter Prophetas?* Is *Saul* alſo amongſt the Prophets? *David* is called the ſweet ſinger of Iſraell, and we have many of his holy Pſalmes, whereof the Church of God maketh ſingular uſe. No queſtion but the ſinne of *David* had much weakened the power of the holy ſpirit in him all theſe waies, and he ſeemed now to himſelfe as a man diveſted of theſe graces in ſuch ſort, as was grievous to him: beſides, he had the fearefull example of *Saul* his predeceſſor, of whom it is ſaid: But the ſpirit of
1 Sam. 16. 14. the Lord departed from *Saul*, and an evill ſpirit from the Lord troubled him. Now charged with the conſcience of his ſinne, and peradventure comparing his ſinne with *Sauls*, he feared the like puniſhment. *Saul* departed from the word of the Lord in ſparing the life of an enemy: *David* in taking away the life of a friend. Had he not cauſe to feare at leaſt an equality in his puniſhment, whom he had exceeded in his ſinne? no queſtion but God giveth his graces with his holy callings, and we hazard the withdrawing of them from us, when we embrace ſinne. Wee finde examples too frequent in all ſorts of men, that they doe loſe by their falling into ſinne, the graces of God, which commonly doe follow their lawfull callings. When Kings leave good counſell, and embrace enemies of their ſtate, to the grievance and vexation of the Common-wealth, or when they turne ſenſuall and attend onely their looſe delights, God taketh from them the ſpirit of government. When Miniſters ſtudy nothing but riches or honour, or

follow

follow pleaſures, God taketh from them the ſpirit of prophecie.

In ordinary mechanicall and manuall profeſſions, many excellently able in their way, periſh and drowne their abilities in idleneſſe, in gaming, in drinking, &c. Yet when any of theſe come againe to themſelves, and refraine theſe evill courſes, the ſpirit of God returneth againe to them, and they doe well.

*Saul* had many graces of the ſpirit, but the maine hee wanted, and the other he loſt: and that example putteth *David* into this ſuite, *Spiritum ſanctum tuum ne auferas*, take not thy holy ſpirit from me.

## VERSE 12.

3. SUpplicat, he prayeth for: herein alſo hee is double, and deſireth two things: firſt, reſtitution: ſecondly, confirmation.

1 His reſtauration.

*Reſtore to me the joy of thy ſalvation:* he meaneth that inward ſpirituall joy which before he had in the faith of his ſalvation. For having fallen ſo foully, and thereby deſerved ſo ill at the hands of God, hee was jealous of himſelfe that he had loſt the favour of God, and the ſalvation of his ſoule. The word in the originall hath *Jeſus* in it, *The joy of thy Ieſus*: for he beleeved that Ieſus the Saviour ſhould come of his ſeed. That was joy to him, and his ſinne did ſhake his faith therein: *ne Deus ei offenſus ſubtraheret quod pacatus promiſerat, formidavit*, hee feared leſt God offended ſhould withdraw that which being pleaſed, he had promiſed. So before him, Saint *Auguſtine*. Greg.

ſtine underſtood *David*: *Redde exultationem ſalutaris tui, i. Chriſti: quis enim ſine illo ſanari potuit? nam in principio erat verbum: tempora variata ſunt, non fides*: reſtore the joy of thy ſalvation, that is, of Chriſt. For who can bee ſaved without him? the times are changed, not faith. Our obſervations from hence are,

1 *Note.* 1 That *Davids* joy was in making ſure of his ſalvation: he had now made experience of a carnall and ſenſuall joy, he findeth it loathſome and defiling, and the end bitterneſſe, therefore he returnes to the purſuit of that joy. So in a better minde the Church ſaid, I will goe and return to my firſt love, for then it was better with me than now. The truth is, there is no ſuch joy here as in the favour of our God, and the faith of our ſalvation with him. *David* once ſaid, *Thou haſt put gladneſſe in my heart more then in the time that their corne and wine, and oyle increaſed.* This is our *ſummum bonum*, our chiefe good, and upon our deathbeds we hearken to them that ſpeake comforts to us of our ſalvation, when we muſt part with all here. But the Apoſtle would have it the maine care and buſineſſe of our whole life, to worke out our ſalvation with feare, and to make our election ſure. As the Sea-man regardeth ſo the buſineſſe within boord, as alwaies obſerving the way of his ſhip, and alſo looking to his Chart and Compaſſe for the accompliſhing of his voyage.

*Pſal.* 4.7.

In the comforts and joyes of life in things temporall, we ever hope that to morrow will be better than to day, and when that comes, we fall ſhort ſtill. *Deterior ſemper poſterior dies*, ſeldome comes a better. But for the joy of our ſalvation, the more we taſte of it, the more we thirſt after it, and as we grow in grace, we increaſe in ſpirituall joy; and as our taſt, ſo our deſire of eternall life doth increaſe, that we thinke long till we appeare before our God in Sion.

2 *Note.* 2 Sinne depriveth us of this joy: for when our conſcience accuſeth us of having done that which diſpleaſeth our God, how can we hope that he who is not the God of our obedience,

dience, ſhould be the God of our ſalvation? Sinne is a thing ſo hatefull to God, that his ſoule abhorreth it. *Adam* the firſt ſinner hid himſelfe: *Caine* beleeved himſelfe baniſht from the preſence of the Lord. The ſpirit of God departed from *Saul*: ſinne turneth our prayers into it ſelfe: If I regard wickedneſſe in my heart, *Dominus non exaudiet me*, the Lord will not heare me: ſinne turnes our praiſes of God into the ſacrifice of fooles. There can be no peace to the ſinner: ſo long as we continue in a ſtate of ſinne without ſearch of Gods gratious pardon, wee are in the deepe pit: if we then deſpaire, the pit ſhutteth its mouth upon us: if yet we hope, there is no health in our bones becauſe of our ſinne, till God hath ſealed our pardon, and that his ſpirit doe witneſſe with ours, that wee are in his favour. Doe not our owne corruptions, and the evill counſels of the ungodly, and the temptations of Sathan, worke ſtrongly upon us, when they prevaile againſt the joy of our ſalvation? We undervalue that joy very baſely, when we change it for any other that holds out in number, weight, and meaſure: that filleth the meaſure full, and preſſeth it downe, and maketh it runne over. *Dic animæ meæ, ſalus tua ſum*, ſay to my ſoule, I am thy ſalvation: let mee have thy word for that, and then as Saint *Auguſtine* ſaith, *hic ure, hic ſeca*, here burne, here cut me: we ſhall not feare them that kill the body: for if wee had all the joyes of the world, we could hold them but during this life, this joy ſurvives our death. Satietie of other joyes breeds ſurfet: of this, thirſt: *beati qui eſuriunt, &c.* bleſſed are they that hunger, &c.

Whereas *David* deſireth to be reſtored to this joy, we ſee our evill condition, we cannot tell when we be well: when we have joy, the beſt and trueſt joy that can be, we part with it for vanitie of vanities, and when we feele the want of it we complaine. It is the weakeneſſe of our judgement, we cannot value good things ſo priceably in the poſſeſſion of them, as in the ſubduction. *Carendo magis quàm fruendo*, by wanting, more then enjoying, is an old 3 *Note.*

rule

rule of our imperfect reaſon. Godlineſſe ſhould ever be joyned with contentedneſſe, and our deſires ſhould be limited to our enjoyings, when wee affect any thing beyond Gods allowance, we are often abated in the allowance: and our vaſt and unlawfull deſires are corrected by withdrawing from us the good that we poſſeſſe. When provender pricketh us, the way to checke our wantonneſſe is, to ſet us a while at a leane manger, and to take from us the good which we cannot tell well how to value at the true price. It was the ſinne firſt of the Angels, then of man, they kept not their firſt eſtate, neither were content with the joy of their creation. The Angels affected to be like God in omnipotencie, and became divels. Man affected to be like God in his omniſcience, and turned ſinner: they loſt heaven by it, he Paradiſe. When they bethought themſelves, it is no queſtion but they would have beene both glad to have beene where they were, and would then have beene content with it.

I remember *Iob* in his extreame affliction, remembring times paſt, and complaining in the bitterneſſe of his engrieved ſoule. O that I were as in moneths paſt, in the daies when God preſerved me. When his candle ſhined upon my head, and when by his light I walked through darkeneſſe: When I waſhed my ſteppes with butter, and the rocke poured me out rivers of water. It were great wiſedome in us to know when we are well, and keepe us ſo.

*Iob* 29. 2 3 6

4 *Note.* 4 This petition putteth us in comfort, that though by our folly wee have provoked God to take away our joy from us in his juſt judgement, yet it is not ſo loſt, but there is hope left of reſtoring it againe to us, for elſe *Davids* ſuit were cold. And truely God is ſo full of compaſſion, ſo free from paſſion, ſo open handed to give, ſo loth to take away, ſo ready to forgive, and ſo eaſily perſwaded to reſtore what we have forfeited into his hands by our ſinne, that wee may comfort our ſoules with hope even when our joy is gone, that he will not continue long in his anger, but will returne

returne to us and viſite us with his favour. That is it which maketh the divels ſo ſpightfull and malitious to man, ſo rebellious to God, they have no hope nor meanes left to reſtore them to the joy that they have loſt, becauſe they being in fulneſſe of grace and intellectuall light, did corrupt themſelves, and were their owne tempters. But man being overtaken with the ſurprize of a ſudden temptation, when being good he ſuſpected no evill, fell from the obedience, but not from the pitty of God: he fell from the poſſeſſion, but not from the reſtitution of his joy.

The time of our life is called *ſpatium pœnitendi*, a ſeaſon for us to worke our repaire. A lamentable change it is that ſinne hath wrought in us, that man created in the image of God in holineſſe and righteouſneſſe, ſhould now ſpend all the dayes of his appointed time here, in recovering ſome meaſure of that joy of his creation, and when he hath attained to it in ſome degree, may loſe it by ſinne, and be to beginne againe. The way to recover it is here opened in this example, repentance, faith and prayer: Repentance to remove ſinne, faith to apprehend mercy and grace, prayer to obtaine theſe of God, and to ſanctifie them to us. In this way *David* ſought the recovery of the joy of his ſalvation.

2 His ſuit is for confirmation, *Uphold mee with thy free ſpirit*: ſome reade *ſpiritu principali*, with thy chiefe ſpirit; as deſiring a full meaſure of the holy Ghoſt: ſo the Apoſtle biddeth us to deſire the beſt gifts of all, for wee ſhall have need of them all againſt our owne corruptions, and the manifold temptations of Sathan. But the Prophets phraſe of a free ſpirit doth well expreſſe the holy Ghoſt, which hee deſireth: for Chriſt calleth him the ſpirit of truth, and promiſeth that he ſhall leade us into all truth. And he ſaith, The truth ſhall make you free. *David* had lived in the chaines and bonds of iniquity a long time, and his repentance had recovered him againe to liberty: and now he deſireth to be confirmed and eſtabliſhed in that liberty. Chriſt directeth our prayers ſo: for after *dimitte nobis*, for-

*Ioh.* 14. 17.

*Ioh.* 8. 32.

give us, we pray, *ne inducas*, leade us not: which is for confirmation, that we doe no more ſo. Such is the corruption of our nature, that we have cauſe to feare our ſelves for all ſinnes. For what ſinne hath any man committed, but wee may fall into the like? ſeeing our originall corruption yet remaining in us, is the ſeed of all ſinne, and our naturall impotencie to all good, diſableth us to reſiſt, and the perpetuall watch that our enemie doth keepe upon us to take advantage of us, doth facilitate his temptations to our hurt. And we ſee great examples of men falling into ſinnes, which their hearts have abhorred to thinke of, being by ſurprize overtaken: as adulterie, murther, theft, and ſuch like, opportunity the pandor of ſinne inviting thereto. And what ſinne have we ever committed and bewailed, and repented, but we may relapſe into the ſame, and double the tranſgreſſion and the anger of God thereby?

This petition of *David* doth declare that wee have no ſtrength of our ſelves either to abſtaine from new ſinnes, or to keepe us from relapſe into our former ſinnes, without the holy Ghoſt: whoſe office is,

1 To ſhew us the right way, and to put us into it.

2 To underprop and ſupport us in the ſame that we fall not. For from our naturall propenſion to evill, proceedeth an eaſie ſequence of our owne corrupt inclinations, and a ready harkening to Sathans ſubtile temptations, againſt which we need corroboration from the ſpirit of God. Amongſt all the ſinnes that defile our conſcience, and corrupt our manners, and diſpleaſe God, and hazard our ſoules, thoſe are moſt dangerous, which bring with them the moſt ſenſuall delight, for theſe have a ſweetneſſe and luſhiouſneſſe which maketh them for the time very taſtfull and delectable, and when the bitterneſſe of repentance is over, Sathan will renew to us the remembrance of the pleaſure that we had in them, and thereby re-engage us often in the freſh purſuit of them. We are as little children that cannot goe alone, wee need a ſtronger arme to carry us, a loving boſome to hugge us, a ſteddy hand to ſupport

port us. In all theſe things our God relieveth us.

1 For the arme of God, that ſhoreth us up: ſo hee promiſed *David*, with whom my hand ſhall be eſtabliſhed: mine arme alſo ſhall ſtrengthen him. *Pſal.* 89. 22.

2 God ſaid to *Moſes* of his *Iſraell*, Carry them in thy boſome as a nurſing father carrieth a ſucking childe, unto the land that God ſware to give their fathers. *Moſes* was but a figure and type of a greater and more tender ſhepheard, of whom *Iſay* prophecied, ſaying: *He ſhall feed his flocke like a ſhepheard: he ſhall gather the Lambes with his arme, he ſhall carry them in his boſome, and ſhall gently leade thoſe that are with yong.* *Numb.* 11. 12. *Iſa.* 40. 11.

3 *I taught Ephraim alſo to goe, leading them by the armes.* *Hoſ.* 11. 3.

Thus the grace of corroboration is deſcribed, by which we are not left to our ſelves, but ſupported in our waies: therefore *David* ſaith, *By thee have I beene holden vp from the wombe, and reſolveth to truſt to that ſupportation. I will goe in the ſtrength of the Lord God.* Wee have many great examples in the beſt of Gods ſervants, of falling into great ſinnes, *Adam* and *Eve*, *Noah*, *Abraham*, *Lot*, *Iſaack*, *Iacob*, *David*, *Salomon*, *Sampſon*, *Peter*, *&c.* This feare ſhaketh *David* ſo that he craveth ayde of the good ſpirit for corroboration. This is a ſingular marke of a juſt man; ſo *David* deſcribeth him: he guideth his waies by diſcretion: *Surely he ſhall not be moved for ever; his hart is fixed, truſting in the Lord, his heart is eſtabliſhed.* We ſee here, that the grace of repentance, whereby we forſake ſinne, and turne to God, and put our ſelves into the way of a new life, will not ſerve, unleſſe the grace of confirmation doe eſtabliſh us, and keepe us from evill. *Pſal.* 71 6. *Verſe* 16. *Pſ.* 112. 5, 6, 7. 8

We are the Lords husbandry, there is no end of that kinde of worke in the culture of ground: there muſt bee breaking up of our fallow grounds, ſtirring and plonghing till it be fit for ſeed. There muſt be ſemination & hrrowing, to cover the ſeed. There muſt be weeding of it, and watering from heaven, then an harveſt: then begin againe, elſe,

*Grandia ſæpe quibus mandavimus hordea ſulcis:*
*Infelix lolium, & ſteriles dominantur avenæ.*
Often the furrowes where we ſow good ſeeds,
Are overgrowne with cockle, darnell, weeds.

2. *Reg.* 4. In the ſtory of the widow that was ſo much in debt, and her exactious creditours demanded her two ſonnes for bondmen in ſatisfaction of the debt; we reade that ſhee made her moane to *Eliſha*, he finding nothing in her houſe valuable, but a ſmall pot of oyle, bade her borrow empty veſſels, and poure out, and ſell the oyle, and pay the debt, and ſaid, Live thou and thy children of the reſt. The Prophets care extended beyond the paiment of the debt to her maintenance.

In this miracle of Gods mercie, here is a lively repreſentation of his love to his elect. For our ſinnes doe make us debtors, the juſtice of God is the creditour, the graces of Gods ſpirit are the oyle, he giveth of this plentifully to cleare the debt. That is not all, for this ſpirit which *David* here prayeth for, he giveth for our after-maintenance, that we grow not neceſſitous againe, and renew our debt. Theſe two cares muſt not be parted, the care of repentance and of a conſtant good life. Chriſt joyned them together. *Ecce ſanus factus es*, Behold, thou art made whole: and then, *noli amplius peccare*, ſinne no more. The corruption of nature is ſuch, even in the regenerate by the remaines of ſinne, that as tinder, we are apt to take fire by the touch of the leaſt ſparke. How then ſhall we bee fenced againſt the fiery darts of Sathan? The grace of the ſpirit to beare off theſe, and that which preſerveth us from this fire is the ſhield of our faith, for that eſtabliſheth our heart, and moyſteneth it ſo with the bloud of Ieſus Chriſt, that it cannot be apt to kindle ſuddenly. And that faith doth *David* here requeſt of God, which is our beſt munition againſt theſe fiery aſſaults. To ſhew what need every one of us hath to make this petition to our God for his confirming ſpirit,

1 Let us ſee the miſerable and unhappy condition of ſuch as doe want this ſpirit.

2 The

2 The ſingular benefit of ſuch as have obtained it.

1 Of the want, we may all complaine of it, for that want unheavened the Angels that kept not their firſt eſtate, and turned the beſt of Gods creatures into divels and uncleane ſpirits, the rebell and profeſt oppoſites of God, and corrupters of man. This want unparadiſed our firſt Parents, and made them wofull ſpectacles of ſcorne, *Ecce homo factus eſt ut unus, &c.* Behold, the man is become like one of us. What wanted in theſe two creatures to conſummate the glory of their creation, and to make their very making and happineſſe, but this free ſpirit of God to confirme and eſtabliſh them?

It may be a wonder in reaſon and in religion, why Almighty God did not accompliſh his worke of creation by this addition of this ſpirit, to the prevention of that miſery, that for want of it befell the creature, and to the preſervation of his owne worke from that malignity which followed ſinne. For hereby the creature became in it ſelfe corrupt and abhominable, to the fellow creatures noxious, and to God himſelfe peccant and offenſive; all which had beene ſtayed by this one free ſpirit here deſired. I remember in the plea of God for his own full care of his people, he urgeth that, *Quær.*

1 He choſe a fruitfull hill. *Iſa.* 5.

2 He fenced it.

3 He gathered out the ſtones,

4 He planted it with the choiſeſt Vine.

5 He built a Tower in *medio*, in the midſt of it.

6 He ſet up a Wine-preſſe in it, and then he ſaith: And now O inhabitants of *Iſraell*, and men of *Judah*, judge I pray you betweene me and my Vineyard, what could have beene done more to my Vineyard that I have not done in it? may we not heare his like complaint of Angels and man? I created them in mine owne image, I gave the one the fruition of heaven, the other of Paradiſe: the Angels ſaw my face. Man was but a little lower than theſe Angels, crowned with glory and honour, inveſted in the

dominion of his ſublunarie creatures, in the ſervice of the very Angels and celeſtiall bodies. What could have beene done more to theſe Angels and to man that I have not done in them? may we not all anſwer, Yes Lord, thou mighteſt have given with theſe great favours, thy free ſpirit to confirme and eſtabliſh us in that happineſſe, and ſo we had beene alwaies as thou haddeſt made us.

*Sol.* 1. In anſwer to this quere, I could ſay, who knoweth the minde of the Lord! or who hath beene of his Councell? we may ſtep too farre having our ſhooes on our feet, if we adventure to ſet our feet on holy ground: the ſecrets of Gods will muſt be adored, not ſearched: God is not accountable to his creatures for his purpoſes or his actions.

With men the rule holds, *qui juſtè faciunt, bis juſti ſunt*, they that doe juſtly, are twiſe juſt: but with God it is ſo, that *fecit omnia benè*, he hath done all things well; and if he doe, or ſay, or decree, or will any thing, it is therefore juſt and good in high perfection, becauſe he doth it. But you may take this for a put off, and yet goe away unſatisfied. Therefore ſeeing God calleth to the men of *Iudah*, and inhabitants of *Ieruſalem*, to judge betweene him and his Vineyard: I thinke we may boldly ſit upon this cauſe, and heare it indifferently. God pleaded, what could have beene done more? clearing himſelfe from all defectiveneſſe or failing on his part toward his creature. Man replyeth, one thing wanted, even this ſpirit that *David* here deſired.

*Sol.* 2. I anſwer for God againſt all the world, that that ſpirit was alſo given to Angels and to man. And to make them complete creatures, images of himſelfe, he gave them free will to continue their own happy condition for their own good, or to forſake it to their ruine. They both by their owne fault forfeited their preſent eſtate, and by affecting more of the glory of God than hee had communicated them, loſt that which they had, and ſo this good ſpirit did forſake them.

*Quer.* But it is replyed, if they had this good ſpirit, why did it not confirme them in their eſtate that they might not fall?

I anſwer, man had not beene led by this ſpirit, but forced and neceſſitated, if this ſpirit had limited him, it had beene a ſpirit of compulſion, not of confirmation. *Sol.*

Man was not content with the ſtate of his creation, the Angels were not content, they reſiſted, they grieved this ſpirit. The Angels therefore having ſinned, never found a Mediatour to relieve them, becauſe it is plaine that their treſpaſſe was againſt the holy Ghoſt. For man, he had this ſpirit alſo, but he hearkened to the voyce of his wife againſt this ſpirit.

Let me adde alſo, that after the fall of man, Chriſt was promiſed. Where God giveth or offereth his Sonne, he offereth his ſpirit alſo, theſe are tendred to all univerſally. Grace is offered, Chriſt promiſed the Holy Ghoſt to teach, to leade, to comfort, to confirme: we have all the meanes of grace that may be, to put this talent to uſe, and we may charge our perdition upon our ſelves if we miſcarry. For in the creation, when we were yet but in matter, *rudis indigeſtaque moles*, unfaſhioned, formeleſſe: if God had made us crooked, lame, deformed, diſproportioned, or any way ill featured, we had ſuffered no ſhame of it, for he made us, and not we our ſelves: *Thy hands have made mee and faſhioned me*, But God doth not now worke upon us, as hee then did upon earth, a dead and ſenſeleſſe element.

We haue vitall, animall, intellectuall parts and faculties, we doe know the want of this ſpirit, we know where it may be had: it is *ſpiritus Dei*, the ſpirit of God: we know how, *petentibus*, to them that aske ſhall be given: wee know how he muſt be uſed, not grieved; and if we have it not, or be not confirmed, it is our fault. We ſee in the ſtory of the Bible, and in continuall experience in others, and feele it in our ſelves, how many defections in us, and deſertions of God doe follow the want of this confirming ſpirit to eſtabliſh us. For what is it that maketh the often relapſes into the ſame ſinnes, for which wee have ſo often cryed God mercy? The wanton againſt defiling his body after repentance, the drunkard like a dogge returning againe

againe to his vomit, the covetous like a ſwine to his mire, for ſo baſely and contemptibly are ſuch relapſes reſembled by the ſpirit of God. Many whoſe conſciences within them convince them, touched with the ſword of Gods ſpirit, the word of God, and with the reproofe of their friends, and the ſhame of the world, are heartily ſorry for theſe ſinnes, and bewaile them with teares, and aske God forgiveneſſe for them, and purpoſe and promiſe never to returne to them; yet for want of this ſpirit to confirm them, relapſe and make their latter end worſe than their beginning.

2. On the contrary, thoſe who have this ſpirit, are proofe againſt temptations: all the ſinnes in example, all the evill counſels of the old world, cannot infect or corrupt *Noah*: all Sodome cannot taint *Lot*: *Joſephs* Miſtreſſe cannot allure *Joſeph*. *Daniel* cannot be tempted to eate of the Kings delicates: yet at ſome other time this ſpirit may leave even ſome of theſe to themſelves, and then they ſhew by what ſtrength they were kept from falling, and knowing their owne weakeneſſe, they doe more earneſtly deſire, as *David* here, *ne tollas ſpiritum*, take not away thy ſpirit; and *confirma me*, ſtrengthen me. We ſee *Davids* good example, praying to him that is able to keepe us, that wee fall not: and deſiring him who hath begun a good worke in us, to perfect it to the end.

This ſpirit is oyle in our lampes, to keepe them light againſt the bridegroome commeth. It is a wedding garment to admit us gueſts to his bridall feaſt. They that truely and unfainedly repent, will more deſire this ſpirit, for it is but halfe a repentance, *plangere commiſſa*, to bewaile ſinnes committed, this accompliſheth it in keeping us, *ne committamus plangenda*, that we commit not ſinnes to be bewailed.

Verſe

## VERSE 13.

3. PRomittit, he promiſeth. *Then will I teach tranſgreſſors thy wayes, and ſinners ſhall be converted unto thee.* This was *Peters* charge, *tu cum converſus fueris, confirma fratres*, when thou art converted, ſtrengthen thy brethren.

In this verſe, firſt, *promittit*, he promiſes: ſecondly, *prophetat*, he prophecies: or 1 *promittit Deo quid pro eo facturus eſt*, he promiſeth to God what hee will doe for him: ſecondly, *promittit vicino quod ei*; he promiſes to his neighbour what he will doe for him: thirdly, *promittit ſibi ſucceſſum*; he promiſes ſucceſſe to himſelfe.

1 *Promittit Deo*, hee promiſes to God: *David* had done God wrong, to ſcandalize religion, and by his evill example to corrupt many: for great and eminent perſons ſinne infectiouſly, their iniquities are catching. He now promiſeth that he will make amends to God in becomming a teacher to convert others to righteouſneſſe: *exemplo, conſilio, authoritate regia, prophetica*, by example, counſell, authority royall, propheticall. For as we are accountable to God for ſuch ſinnes as are done in others by our occaſion, ſo we doe owe God a dutie of endeavour to keepe others as neare him, and draw as many to him as we may.

2 *Promittit vicino*, he promiſeth to his neighbour. He is ſenſible how farre his corrupt life hath extended to corrupt others, he oweth them an amends alſo, and promiſeth himſelfe a teacher of them. This is one of the fulleſt expreſſions of pious charity, that we can make one to another, to

communicate to each other the knowledge of ſalvation, and the way to it, and to put one another in that way, and to put them on with cheerefulneſſe to runne in it.

3 *Promittit ſibi*, he promiſeth to himſelfe. He is confident that he ſhall have good ſucceſſe in this way and holy courſe, and that ſinners ſhall turne: for the example of repentance in ſo potent a King, cannot but worke ſtrongly upon ſuch as he ſhall undertake to teach.

*Doctrine.* Our leſſon from this example is in ſight: for when God hath wrought a good worke upon us in turning us from ſinne to true repentance, it is our duty to labour the converſion of other ſinners to God. A perfect convert is the beſt teacher of the wayes of God that can be, for he knowes theſe three things which will moſt move to converſion.

1 He knowes the foulenеſſe, the fooliſhneſſe, the burthen and vexation of ſinne; he hath ſeene the danger of it, and hath by wofull experience found how uncomfortable a thing it is to live in the diſpleaſure of God, and to be deprived of the comfort of the holy Ghoſt. He feeles how the conſcience is oppreſſed with ſinne, and how wee are made to remember all our evill wayes from the firſt ſinne. We ſee all this in *David*, for the filthineſſe of his ſinne, he doth earneſtly deſire to be waſhed, and waſhed cleane, waſhed with hyſope, that he may be whiter than ſnow. For the burthen of ſinne, it lay ſo heavy upon him, that he deſireth to be made to heare of joy and gladneſſe, for his ſinne and the feare of Gods judgements had broken his bones. For the departure of God from him, he was ſo ſenſible of it, that he prayeth the ſpirit of God not to depart from him. For his former ſinnes, they all lay upon his oppreſſed conſcience, that he remembred them from his conception and birth: and he ſaw the danger of temptations, and therefore deſireth the confirming ſpirit of God to keep him from falling into new, or relapſing into old ſinnes.

2 A true Convert knoweth the bitterneſſe of true repentance: he that hath kept an ill dyet, and thereby loſt his health, and is put to it to ſweate, to purge, to bleed, to abſtaine

ſtaine from all toothſome and pleaſing cates, and is kept to a dyet, and enforced to live *medicé, miſeré*, in phyſicke, in miſery, for the time till his health be repaired: ſuch a one will give warning to others, to abſtaine from ſuch things as hazard our health. He can tell how deare it doth coſt the purſe, how much it reſtraineth a mans liberty, what paines he ſuffereth in his body, how much his minde is diſquieted in his bodily diſtemperatures, and all to repaire what ſome ill dyet hath corrupted in his body. So is it with the true Convert, he can relate the bitterneſſe of repentance, which is the ſoules phyſicke for ſinne: there is nothing in the world ſo ſmarting and aking as true repentance is. In the generality of men, the moſt preſume upon this remedy: they ſinne on, and flatter themſelves that a *miſerere*, have mercy, at laſt, will ſet all to rights. It is true, that repentance doth amend all, it purgeth us, and reſtoreth us to the favour of God, but they conſider not the bitterneſſe thereof: for the ſoules of the penitent are heavy within them, even to death, their eyes runne rivers of waters, their throats are hoarſe with roring and crying for mercy, their teares are their drinke day and night, they have ſighes and grones which cannot be expreſt. The ſorrowes of hell, ſo *David* doth call them, doe compaſſe them round about: they call upon God, and he will not heare them: they doe ſeeke him, and he will not preſently be found: like Mariners in a ſtorme, their cunning is gone, they are at their wits end. Sometimes they cry, *quid feci?* what have I done? and remember all their ſinnes; Sathan then comes in to helpe their memory, upbrayding them with thoſe very ſinnes to which he enticed them, with a *non eſt ſalus tibi in Deo tuo*, there is no ſafety for thee in thy God. God ſaith, but I will reprove thee, and ſet them in order before thee.

The word of God ſcourgeth us, that when wee heare it preached, and finde our owne ſinnes detected and threatned, we thinke the Sermon intended againſt us. The contrary good life of others, walking in good wayes, re-

proveth us, and cryeth ſhame on us that we have not done as they doe, that we might have had peace, but eſpecially our conſcience within us is a thouſand witneſſes againſt us, and is a record written within and without, like *Ezekiels* ſcrowle, with lamentations, mourning, and woe: ſometimes we cry like Saint *Peters* auditours, *quid faciemus?* what ſhall wee doe? or as *Iob*, *quid faciam tibi?* what ſhall I doe unto thee? hide our ſelves from God wee cannot, we cannot goe out of the reach of that right hand which findeth out all his enemies: excuſe our ſelves we cannot, for who can anſwer God one for a thouſand? his ſpirit ſearcheth hearts and reines, nothing is hid from the eye of his jealouſie. He is wiſe to diſcerne, holy to hate, juſt to puniſh. A ſoule thus anguiſhed and embittered with remorſe of ſinne, is emblemed in *Prometheus* his Vultnre, ever feeding upon the heart: wretched man that I am, who ſhall deliver me?

*David* hath many very excellent expreſſures of penitentiall fits, which doe lively ſet forth the paine that true repentance doth put a man to: but one amongſt the reſt to my opinion doth render it in the heighth of bitterneſſe, and makes it a *non ſicut*, no ſuch, *I remembred God, and was troubled*: for what refuge hath a ſinner, but God, and what comfort can a ſorrowfull ſoule have but in him? yet ſinne is ſo contrary to him, that a guilty ſoule cannot thinke upon him but as an enemy. You ſee it in the firſt ſinners, the firſt thing they did after they had ſinned, was to flye away from the preſence of God. Let a true Convert tell ſinners all this, and ſee what joy they can take in ſinne, when it is like to coſt them all this, breaking of the heart, confuſion of face, confeſſion of mouth, confeſſion of ſoule. A true penitent muſt keepe a ſeſſion within himſelfe, he muſt give in evidence againſt himſelfe, his conſcience muſt accuſe him, his memory muſt beare witneſſe againſt him, he muſt judge himſelfe, that he be not judged of the Lord: he muſt after ſentence be avenged on himſelfe by a voluntary penance, afflicting his ſoule, chaſtening his body, reſtraining it from pleaſures,

*Pſal.* 77. 3.

pleaſures, humbling it with faſting, wearying it with labour, weakening it with watching, and by all means bringing it into ſubjection.

Beloved, ſit downe, and caſt up the coſt and paine of this ſpirituall phyſicke for a ſinne-ſicke ſoule, and if there be any of you that hath paſt this courſe of phyſicke, and kept you to it without ſhrinking or ſhifting from it: I dare ſay ſuch a one can ſay, *Nocet empta dolore voluptas*, Pleaſure hurts that's bought with pain, and *docet* teaches too: he will ſcarce eate of the forbidden fruit, it is faire to the eye, it is delicious in taſte. But it is the deareſt bargaine that ever we bought, a momentany ſhort delight, with many weary dayes & nights of penitential remorſe & anguiſh of ſoule.

3 None ſo fit as true Converts, to teach tranſgreſſors the ſweet benefit of reconciliation to God, the comfort of the holy Ghoſt, and the peace of conſcience. Such perceive the difference betweene the bondage of ſinne, and the freedome of the ſpirit. They know what it is to loſe the cheerfull light of Gods gratious countenance: they can ſay that in his favour is life, light, and delight. As their longing deſire was great to come and appeare before God, and as they thirſted after the full river of his pleaſures, ſo the recovery of that joy, over-joyeth them.

When thou turnedſt againe the captivity of *Sion*, wee were like thoſe that dreame. Our mouthes were filled with laughter, and our tongues with joy. Then they ſaid, the Lord hath done great things for us, the Lord hath done great things for us, whereof we rejoyce.

As God is deſcribed in the ſhepheard who recovered his loſt ſheep, and in the woman who found her loſt groat, and in the father who recovered and received his prodigall ſonne, with more joy than the ſhepheard had in his 99. than the woman had in the reſt of her money, than the father had in his eldeſt ſonne that had alwaies beene with him: So a converted ſinner, delighteth more in God after his converſion, then he did before. *Ivo & revertar ad patrem meum*, I will goe and returne to my father. I will

goe and returne to my firſt husband, for then it was better with me than it is now.

A Convert can tell tranſgreſſors how his father eſpied him a far off, how he met him upon the way, how he fell on his necke and kiſſed him, and bade him welcome, how he brought firſt *ſtolam primam*, the chiefe garment to cover him: how he killed *vitulum illum*, that calfe, and had muſicke and dancing for joy for his returne. One of the greateſt feares of a ſinner who hath ſold God for ſome vaine pleaſure, is, that God will never be recovered to favour him againe, and that is one of the Scorpions wherewith the very Saints of God are ſcourged. Sathan abetteth that feare in them, with terrible overtures of the impartiall juſtice of God, and it is the voyce of the wicked of the earth; Tuſh, God hath forſaken him, and there is none to helpe him. *David* was heart-ſicke of this diſeaſe. Many there be that ſay to my ſoule, there is no helpe for thee in thy God. A true penitent reconciled to God, can tell ſuch that they belye the holy one of *Iſraell*; with the Lord there is mercy that he may be feared. He giveth pardon for ſinnes, and forgiveth all thine iniquities. He continueth but a while in anger: if a ſinner wil not come to him, he wil whet his ſword, he will make ready his bow, and prepare his arrowes for execution: But if a ſinner will forſake his evill wayes, and returne to him, he will behold him a farre off, and meete him upon the way, and embrace him with his favour. This is the chiefe errand that we have from God to his Church, to carry to them the word of reconciliation, to preach peace to them that are neare, and to them that are farre off, liberty to the impriſoned, and to ſuch as are oppreſt, the taking off of the yoke.

He that hath beene ſcorched with the flames of hell, who hath felt the ſting of a cruciating conſcience, who hath beene ſhaken and ſhattered with the terror of the Lord, and hath found joy and comfort upon his repentance, he can teſtifie for God, that he is gratious and merciſull, that he may be entreated: ſo *David*, Come hearken

to

to me all ye that feare God, and I will tell you what he hath done for my ſoule. There is a Pſalme of purpoſe for it, wherein the Prophet magnifieth both his owne miſerie, and Gods ſingular mercy, with a *probatum eſt*, ſo it is: *experto crede*, beleeve him that hath found it by experience: he tels what he hath comfortably found, and the Church hath joy of it. *Pſal.* 116.

Seeing a convert is ſo fit for this ſervice, let all ſinners labour to haſten and accompliſh their converſion, of purpoſe to doe God this good ſervice in teaching others. This would multiply teachers in the Church, and turne us all into miniſters of reconciliation. Every one ſhould teach his neighbour the feare of the Lord. We cannot put our ſelves in a fairer way to glory: for, They that turne many to righteouſneſſe, ſhall ſhine as the ſtarres in the firmament. Be they Eccleſiaſticall or Lay, be they ſuch as doe it *ex officio*, out of duty, by vertue of a ſpeciall calling, or *ex charitate*, from the love they beare to God and their brethren: Their reward is with God, and they ſhall eate the fruit of their labours from the tree of life in the middeſt of the garden. It is the nature of goodneſſe, for, *Bonum eſt communicativum ſui*, Good is of a ſpreading nature: *bonus malum bonum eſſe vult, ut ſit ſui ſimilis*, the good would have the evill to be good, that he may be like himſelfe. We cannot more holily, more charitably expreſſe our converſion to God, than by teaching tranſgreſſors his waies. We cannot want ſchollers: for *totus mundus eſt in maligno poſitus*, the whole world is ſet upon evill: what if ſome ſay, *Nolumus ſcientiam viarum tuarum*, wee deſire not the knowledge of thy waies, and hate to be reformed: yet others will hearken, and even they may by the favour of God be ſoftened to an impreſſion. *Vſe* 1. *Dan.* 12. 3.

In our evill converſation we were forward enough to draw in others to the ſocietie of our evils to corrupt and pervert good manners. So theeves that ſay, we will all have one purſe: and immoderate drinkers ſit together, till ſtrong drinke inflame them.

Me

Me thinkes the Apoſtle is very reaſonable, *Sicut dediſtis membra veſtra*, as you have given your members, ſo give your members. I may ſay to a Convert, doe but the ſame diligence in converting thy brother, that thou haſt done and uſed in corrupting him, and it will paſſe currant: let thy counſell and example looke that way, and thinke thy converſion effected for this. *The father of mercies, and God of all comfort, comforteth us in all our tribulation, that wee may be able to comfort them which bee in any trouble, by the comfort wherewith we our ſelves are comforted of God.* The rule holdeth throughout, as in conſolation, ſo in inſtruction, and in reprehenſion, and in conviction of the conſcience. As every one hath received any meaſure of grace from God, ſo let him communicate his knowledge and his grace to others in love, remembring that we are members one of another. This is the way to advance the building up of the Church of God, and to demoliſh the power of Sathans kingdome.

2 *Cor.* 1, 4.

None can pleade exemption from this duty, for when *David* the King offereth his ſervice this way, who can ſit out! The more eminent the perſon is, the more effectuall is his teaching, and the ſooner will tranſgreſſors give eare to him.

*Vſe* 2.

See here the wiſedome and goodneſſe of God, how he hath wrought good out of evill: for he hath ſtooped the Majeſtie of a King, to the ſervice of a teacher, and hath ſanctified the perſon of a tranſgreſſor, to the converſion of tranſgreſſors. The corrupter of his owne waies becommeth a guide to others. This alſo doth encourage our labour for our converſion, becauſe it is a new making to us. The proofe of it we haue in Saint *Paul*, who no ſooner was himſelfe converted, but he laboured the illumination of ſuch as were in darkeneſſe, the confirmation of the weake, and the converſion of all that were in their owne crooked waies to the waies of God. I deny not but Scribes and Phariſes in *Moſes* chaire may teach well who live ungodly, and being unconverted themſelves, may be inſtruments of

of the converſion of others. But this is done by no vertue or grace in them, but by the power of Gods ordinance in their calling: for grace followeth the calling ſometimes, where it forſaketh the perſon.

Laſtly, we ſee the way to recover tranſgreſſors, which is by teaching them the waies of God. Tranſgreſſors are ſuch as goe out of the way, *ambulant in via non bona*, they walke in the way which is not good, and nature is no good guide: for corrupt nature is like to the earth under the curſe, it bringeth forth nothing but brambles and thornes: teaching is the culture of it. The reproofe of ſinne from the law, breaketh up the ground, doctrine ſoweth the good ſeed, exhortation and continuall inculcation in ſeaſon, and out of ſeaſon, doth water it: the ſonne of righteouſneſſe ſhineth on it, and giveth it vegetation. Therefore ſo many as have any deſire to know the waies of God, let them hearken to teaching. The word is given to profit withall, and it is a ſingular bleſſing of God to that place where teaching of the waies of God is plenteous, and where the way of obedience and ſalvation is declared: elſe, all we like ſheepe ſhall goe aſtray, and walke in crooked pathes. God in wiſedome knowing how uſefull this would be in his Church, to have ſome to inſtruct and teach others his waies, began himſelfe to furniſh the firſt beginners of the world with abilities for this purpoſe: for the ſtate of innocency needed no other than its owne light to ſhew it the right way. After the fall, yet the remaines of intellectuall light, holpen with ſpeciall grace in the fathers, ſerved for bookes, and lawes, and rules of good life, all the firſt age of the world. Then the Preacher of Righteouſneſſe ſurvived to ſee and begin a new world, his ſonne *Sem*, of likelihood that *Melchizedeck* King of *Salem*, ſo famous for a King and Prieſt to *Abraham*. *Abraham* (God knew) would teach his children: *Moſes* firſt received the Law from God, he was aſſiſted by the holy Prophets till Chriſt: *hunc audite*, heare him: Then he ſent, Goe ye into all the world, teach; and he eſtabliſhed the Evangelicall Prieſthood in the Church: yet if all converts

*Vſe* 3.

did joyne with them, the great harveſt could not want labourers.

2 *Prophetat: & impii convertentur ad te:* He propheſies; and the wicked ſhall be converted unto thee. This is *finis prædicationis*, the end of Preaching: the word is given to profit, *hæc utilitas*, this is profit: *omnes ſicut oves aberravimus, reduces ad ovile*, we have gone aſtray like ſheep, thou ſhalt bring us backe to the ſheepefold. *Opus*, 1 *arduum*: 2 *gratum*, a worke, 1 hard, 2 acceptable. 1 *arduum*, hard. Much more then creation, there his *dixit*, ſaid, was *fecit*, did: to make man of earth was *opus verbi*, the work of his word, rather *verbum opus*, the word his worke. To recover man from Sathan, it was *fortitudo brachii*, the ſtrength of his arme: *verbum factum, factum caro*, the word made, made fleſh; for it is more eaſie to make a convert a Saint, than to make a ſinner a convert.

In the creation of man, no repugnancie of the matter; in the converſiõ of a ſinner, a new creation, nay reluctation.

In the creation, God infuſed, the body received the ſpirit of life, and we became *templum ſpiritus*, the temple of the holy Ghoſt: *Sed cum domus creationis facta eſſet ſpelunca latronum*, but when the houſe of creation became a denne of theeves? when man had loſt his holineſſe and righteouſneſſe: beſide the privation of grace, there came in alſo a corrupt habit of perverſe oppoſition to God: ſo that when God offereth grace, man refuſeth it, and is loath to admit the holy Ghoſt a gueſt.

When we doe receive him, we often grieve, ſometimes quench him, *naturalis homo non poteſt percipere, non vult recipere, non poteſt retinere*, the naturall man cannot perceive, will not receive, cannot retaine. We are ill huſbands of this talent: the Sonne came to call ſinners: Sathan hath got the hand of us, for we would not be converted: his temptation not onely corrupted our manners, it alſo empoyſoneth our affections. Chriſt on earth declared his power by ſea and land, yet his brethren the Iewes, nor by miracles, nor by example, nor by doctrine would be converted. *Facilius eſt rempublicã novam conſtituere quàm de-*

*Ariſt. Polit.*

*pravatam corrigere*, It is eaſier to make a new Common-wealth, than to amend that which is corrupted. All the imaginations onely evill: *querela patris, filii non vultis venire ad me*, the complaint of a father, children you will not come unto me: *quoties ego vos ad me, noluiſtis*, as often as I would have gathered you unto me, you would not. *Venite omnes ad me*, come ye all unto me; *venientem non ejiciam foras*, him that comes unto me, I will not caſt forth.

2 *Gratum*, acceptable, firſt, *in ſubjecto*, in the ſubject: for, *licet maligna natura patiatur jugum*, though depraved nature beare the yoke, yet man once converted, would not for all the world be as he was.

There is great difference betweene the pleaſure of ſinne, and *gaudium ſpiritus*, the joy of the ſpirit. The one a luſcious and ſurfetting ſweetneſſe, which killeth appetite, and is but for a ſeaſon: the other hath a pleaſant mixture of delight and deſire, rejoyceth with joy unſpeakeable and glorious, it is ever in growth and vegetation: *creſcit incremento Dei*, increaſeth with the increaſe of God: *Ovis redux nollet eſſe iterum in deſerto, nec prodigus extra patris domum*, the ſheepe brought backe would not be againe in the deſert, neither the Prodigall out of his fathers houſe. *Latro in cruce converſus regnum cogitat*, the thiefe on the Croſſe converted, thinkes upon the kingdome of God. *Pſal.* 119. 176 I have gone aſtray like a loſt ſheepe, ſeeke thy ſervant.

2 *Gratum in Eccleſia, i. militanti*, acceptable in the Church militant.

1 This mends their companies, I am a companion of all them, &c. Away from me ye wicked, &c. *Pſ.* 119. 63. *Verſ.* 115.

2 It comforts their griefe, it addeth voyces to the convert. Sinne is the ſorrow of the Church, Mine eyes guſh, &c. I ſaw the tranſgreſſors, and was grieved. *V.* 130. 158.

2 *In triumphanti*, in the triumphant.

1 *Inter Angelos*: *hi nos diligunt*, amongſt the Angels, they love us: theſe are miniſtring ſpirits, our guard.

2 *Inter ſanctos: cœleſtes animas, quer. an ſciant?* amongſt the Saints. *Qu.* Doe the Saints know one another in hea-

ven? Romaniſts ſay, *in Deo tanquam in ſpeculo vident omnia*, in God as in a glaſſe they ſee all things. For the contents of the beatificall viſion, I dare not number or eſteeme them: Saint *Auguſtine*. They may have intelligence from earth by the ſoules that goe hence: this doe I beleeve and teach.

1 That their joy is not yet full.

2 That the knowledge of ſuch converſation here would adde to their joy.

3 That God is free to fill up their meaſure, how farre and in what kinde, *Ignoramus*, we know not.

3 *Gratum in inſtituto*, acceptable in the thing it ſelfe. No comfort to piety, or charity like to communication. The liberall man is in his trim *quando diſtribuit*, when hee gives: in ſuch cheſts *reponit theſauros*, Chriſt layes up his treaſures. It is my joy to ſay, my bread, my wooll, my friends, my purſe, my hand, my letter made ſuch a one. In charitie, *aurum meum in altari Domini*, my gold upon Gods Altar. Of all the friends we have, we eſteeme them beſt that have converted us from ſinne to righteouſneſſe, by reforming the errors of our judgement, or the vices of our converſation. He that of a poore man makes me rich, he fitteth me for this world. He that of a wicked, lewd, laſcivious man, makes me godly, fitteth me for this life, and that which is to come, for godlineſſe hath the promiſes of both.

We hold our calling and meanes by this ſervice, we doe it *ex officio*, out of duty. We lift up our voyces like trumpets to tell the houſe of *Iacob* their ſinnes: not to ſhame, but *ad dignam emendationem*, to amend them. No calling requireth more integrity, more fidelity, τίς ἱκανὸς; who is ſufficient? none hath a greater reward: our reward is with God, yea God is our exceeding great reward. We have the office and name of Ieſus, *ſervabis teipſum & quite audiunt*, thou ſhalt ſave thy ſelfe, and them that heare thee. They that turne many to righteouſneſſe, ſhall ſhine like ſtarres: he telleth the number of theſe ſtarres, and calleth them.

them all by their names.

4 *Gratum Deo*, acceptable to God, he is emblemed in the father of the Prodigall: Bring my ſons from farre, and my daughters from the ends of the earth. *Iſa.* 43.6. Good Miniſters undergoe a great hazard in this ſervice, for if any periſh in his ſinne for want of our warning, his bloud is upon us.

*Ob.* But doth not *David* preſume to promiſe this?

*Sol* No, our labour is not in vaine in the Lord, for,

1 If ſome ſinners like the high way, *non recipiunt bonum*, receive not the good, as they that hate to be reformed, ſinne raigning in them, crying, *Nolumus ſcientiam viarum tuarum, non poſſunt audiri: ſtrepitus in domo:* We deſire not the knowledge of thy wayes: they cannot bee heard: there is a noyſe in the houſe. Chriſt would gather them: *noluerunt*, they would not.

2 If ſome like ſtony ground receive ſeed, and it wither for want of moyſture.

3 If ſome receive it with joy, and the cares or pleaſures of life choake it.

4 Yet there is ſome good ground, which cultured and well ploughed and ſtirred by the ſharpe coulter of the law, watered with the teares of their teachers, and the dew of heavenly grace, will take the ſeed, and bring forth fruit.

Saint *Ambroſe* to *Monica* Saint *Auguſtines* mother, *impoſſibile eſt ut filius harum lachrymarũ pereat:* it is impoſſible that the ſonne of theſe teares ſhould periſh. True it is, many conne us little thanke for labouring their converſion, yea they are angry with us for it. Thou thankeſt him that putteth thy ſtray beaſt into the way: why art thou offended with him, *qui teipſum vellet reducere aberrantem?* which would bring thee thy ſelfe backe going aſtray? *Bonam vis domum, uxorem bonam, & cur non teipſum bonum?* thou wouldſt have a good houſe, a good wife: why not thy ſelfe good? Let us cut a paſſage through all impediments, with zeale, and faith, and love, beleeving that this good worke cannot miſcarry. *Aug.*

True it is, that good workes exact our uttermoſt of performance, *propter ſe*, for themſelves: *ſucceſſus eſt extra nos*, the ſucceſſe is out of our power, yet our hope and faith may cheerefully look to the ſucceſſe. *Davids* faith hath ground,

1 From the fitneſſe of him to teach.

2 From the acceptableneſſe of the worke.

3 From the dignity of the ſubject, *vias tuas*, thy wayes.

4 From the auxiliarie cooperation of God: συνέργοι τοῦ θεοῦ, fellow-workers with God. From this paſſage obſerve, God hath ſundry wayes to teach.

1 By Catechiſme: ſo *Lois* and *Eunice* did teach *Pauls Timothy*. The Creed, *oratio dominica*, *lex*, Lords prayer, the Law; Three Sermons, teaching, *credenda*, *petenda*, *agenda*, things to be beleeved, to be asked, to be done.

2 By reading the Word, theſe are ſure oracles, able to make thee wiſe to ſalvation. *Moſes* of old time hath in every Citie, them that preach him, ſeeing he is read in the Synagogue every Sabbath day. Acts 15. 21.

3 By Sermons, giving the ſenſe of the word, dividing and applying it aright. Where able men are wanting, the Church provideth Homilies profitable. *In Conc. Vaſenſi, Anno* 444. *Si presbyter infirmitate prohibente non potuerit prædicare, Sanctorum patrum Homiliæ à Diaconis recitentur.* If the Prieſt by reaſon of infirmity, cannot Preach, let the Homilies of the holy Fathers be repeated by the Deacons.

Some hold good preferments in the Church, that are very ſicke of an impotency to that ſervice: theſe have this helpe. Preaching learnedly and conſcionably by laboured Sermons, hath ever had great honour, and hath great efficacie: but *Cavete quomodo audiatis*, take heed how ye heare. There may be danger in the failing of the Preacher, in judgement or diſcretion. For ſome vent their fancies for truth, their owne ſelfe-flatteries for the ſpirit of conſolation, their owne furies for zeale, their owne ſpleene for reprehenſion, and turne the bread of life to gravell. Try the ſpirits *ſi ex Deo*, if they be of God: as they of Berea: *Scrutamini*

*tamini Scripturas*, ſearch the Scriptures.

4 Here is another kinde of teaching, when converted ſinners turne teachers. This is the rich mans ſuit, *ſi unus è mortuis*, if one from the dead. *Benhadads* ſervants ſhewed comfort to their drooping Maſter, ſaying, We have heard that the Kings of *Iſraell* are merciſull men. If one of them could have ſaid it by any experience, or a King in his caſe had found it ſo, how had he comforted him? *David* could ſay, *Dicam quid fecit animæ meæ*, I will tell you what he hath done for my ſoule. I was in miſery and he helped me, I ſinned foully, provokingly, ſcandalouſly, I continued in ſinne impenitently. At laſt I was chidden: I was ſorry, I was aſhamed, I cryed God mercy, he heard me, forgave me, and received me to favour.

They that ſpeake from hearing, reading, or contemplation, ſpeake not ſo to the heart, as they that have had experience. Give me a grieved man comforted, let him tell his owne tale. There is no oratorie, no varniſh or guilded ſpeech, wrought and laboured by the ſweate of art, that may compare with his plaine tale. He hath *cor in lingua*, his heart in his tongue: no muſicke like his voluntarie. *David* will looſe no time. *Then will I teach*: *then* when I heare of joy and gladneſſe, when my broken bones rejoyce, &c. Theſe words doe further afford a very cleare deſcription of repentance: which is the converſion of a ſinner to God: *Et peccatores ad te convertentur*, and ſinners ſhall be converted unto thee.

1. The ſubject wrought upon, ſinners.
2 The worke, to turne them.
3 The object to which they are inclined; God.
4 The author of this converſion.

1 The ſubject, Sinners: a very croſſe untoward piece to worke on. Creation made us Saints, our fall transformed us to divels, and originally we are no better than the children of darkeneſſe, blinde to all that may pleaſe God: children of weakeneſſe, unable to performe any good ſervice to God: *filii iræ ad pœnam*, ſonnes of wrath fitted for puniſhment:

niſhment: ſo the name of ſinner doth containe,

1 A totall corruption of nature deſerving.

2 A neceſſary obligation, *ad pœnam*, to puniſhment. In the one there is *pudor maleficii* the ſhame of evill doing: in the other is *terror judicii*, the terror of judgement. Take a ſinner as he is in himſelfe, without grace ſanctifying him, and mercy pardoning him, he is the vileſt and unworthieſt of all the creatures that God made, in whom the image of God is blemiſhed, and almoſt utterly defaced. The Angels that ſtand in integrity, are as they were made, and they doe his will who made them. The celeſtiall bodies keepe their places, and doe the ſervice for which they are made. The Sunne knowes his riſing, and the Moone her going down. The Sunne goeth forth as a Bridegroome, and as a Gyant to his race; as if theſe heavenly bodies had reaſon to doe their makers will; ſo are they guided evermore by the law of their creation. The earth and the bruit creatures in their kinde, follow the rule of that firſt law, onely divels and men reſiſt it, and goe their owne waies, to Gods diſhonour, and their owne hurt. The divels in malice to God, and in envy to man, ever labouring to pervert the waies of God. Sinners goe in their owne crooked waies, yea, they runne violently in them, as an hot and fierce horſe into the battell.

Such are we all naturally, conceived in ſinne, and borne in iniquity, and after drawing ſinne to us with the cords of vanity. For our naturall corruption firſt defiling us, and the example of evill infecting us, and the temptations of Sathan inſtigating us, and the ſweetneſſe of the pleaſure of ſinne enticing us, and the cuſtome of ſinne hardening us, we become abhominable, and to every good worke reprobate. Miſerable men that we are, who ſhall deliver us from this body of death! And that which maketh our miſery moſt miſerable is, *Iſrael doth not know, My people doe not conſider: have ye no regard all ye that worke iniquity!* No, they have no regard. Iſa. 1. 3.

Let a man ayle any thing in his health by ſickneſſe or ſoreneſſe,

ſoreneſſe, he feeles it, he complaines of it, he ſeeketh for remedy: ſo *Ieremie*, *My bowels, my bowels, I am pained at the very heart*: *Ezechias* boile, *Aſaes* gowt, make them very full of griefe. Ier. 4.19.

Let a man ayle any thing in his eſtate, he is very ſenſible: the poore widow makes great moane to *Eliſha*, being in debt. Helpe O Lord, the King, cryes, the woman of *Samaria*, in the famine thereof. Onely the ſinner, whoſe ſoule is diveſted of grace, habited in ſinne, in hazard of hell, neither feeleth the want, nor feareth the danger: neither complaineth of what it is, nor ſeeketh remedy. *David* himſelfe who had taſted and drunke deepe of the ſpirituall favours of God, lyeth tenne moneths together wallowing in the mire of uncleanneſſe, ſleeping in the deep and dead ſleepe of ſinne, and not thinking upon a recoverie. A ſinner during the time of his impenitencie, ſtands ſuſpended from the holy temple of God, which is *excommunicatio minor*, the leſſer excommunication. The faithfull cry, Away from me ye tranſgreſſors, and God himſelfe hideth his face from him.

There is not amongſt vegetables, a bramble, a thiſtle, things unvalued & noxious. There are not amongſt the animate creatures of the earth, not the leaſt of the winged flies in the ayre, or the creeping wormes on earth, which the unheedy foot of man or beaſt compoundeth with the earth it goes on; but it hath more of God in it than a ſinner hath, during his impenitencie. Theſe are as he made them: but a ſinner not returning to God, hath loſt himſelfe, and Gods image in him is defaced. All other creatures ſtand to health in their owne natures: man is diſeaſed: *morbus eſt*, he is all diſeaſe.

It is worth the noting, that God corrupted not the nature of any creature to puniſh the ſinne of man; he would not loſe the glory of *omnia bene fecit*, he did make all well. In wrath he remembred mercy, for thoſe creatures that are the curſe of the earth, brambles, thiſtles, and thornes, are alſo of ſingular vertue and uſe for the good of man:

onely he uſed theſe for roddes to ſcourge man. This it is to be a ſinner, and ſuch as theſe was *David*, and upon ſuch he promiſeth to worke.

a *Opus; convertentur*: the worke; ſhall be converted. This is repentance begunne, for the impenitent goeth on ſtill in his wickedneſſe: he goeth of himſelfe, for we may goe downe the hill eaſily, *noſtro pondere ferimur*, we are carried with our owne weight. The faſter and the further we goe in a wrong way, the more we erre; it is not *profectus*, a going on, but *aberratio*, wandring. All we like ſheep have gone aſtray, *errabunda veſtigia*, our footſteps are wandring. A travailer that regardeth his way, and heedeth his journey, is ſtill asking the way. Therefore the Prophet alluding hereunto, biddeth us from the Lord, thus ſaith the Lord: *Stand upon the waies, and behold and aske for the old way, which is the good way, and walke therein, and you ſhall finde reſt for your ſoules.*

*Jer.* 6. 16.

It is no loſſe of time, nor hinderance to our ſpeed, to ſtand upon the waies, to aske for the good way, for they that goe out of that way, finde no reſt. God hath left us certaine guides of our way, his word and his ſpirit: let us aske of them the way, they will direct us aright. Aske the Patriarkes, the Prophets, the Converts of all times, the Sonne of God, and his holy Apoſtles, they have gone this way themſelves, and knew it perfectly; theſe will ſay, *hæc eſt via, ambulate in eâ*, this is the way, walke ye in it: turne not to the right hand, nor to the left, keepe on forth right, for that is the way of true wiſedome. They that keepe the right way, muſt take heed of turning. Remember *Lots* wife, doe not ſo much as looke backe, but let them that either doe know they goe wrong, or doubt whether they goe right, ſtand upon the waies and behold: let them looke about them and ſee, if by their owne judgement they can direct themſelves: but let them not truſt that too farre, let them alſo aske for the good way, for there is a way that ſeemeth good in a mans owne eyes, but the end thereof are the wayes of death: This is *via non bona*, the way not good:

*Prov.* 16. 25.

good: we muſt turne out of it: here repentance beginneth, Leave to doe evill. Natures way, the way of corrupt will, the way of our luſts, the way of the world, are beaten waies, many travaile them, but theſe are new waies which are called our owne crooked waies: turne out of them. *Iſa. 1. 16.*

3 The object; to the Lord.

This may ſeeme to import very ſmall comfort for tranſgreſſors to turne to the Lord: for he hath declared himſelfe a jealous God, and a conſuming fire, he hath digged a pit for ſinners, his wiſedome cannot but ſee his lawes broken; his holineſſe can doe no leſſe than abhorre it, his juſtice cannot but puniſh it. To turne ſinners to God, is to bring ſtubble to the fire: but marke the ſequence of my text: Firſt he will teach ſinners Gods waies, and then there can be no danger of their turning to God. For *Adam*, when he had turned from God by diſobedience, it was no wonder that he turned not to God by repentance, but fled from his preſence and hid himſelfe, becauſe the way to God was ſhut up, till God himſelfe opened it in the promiſed ſeed: yet there is no record of his turning kept.

This point affordeth the moſt comfortable doctrine that we can preach, or you heare, That a ſinner may turne to God, and be welcome to him: it is the oyle of gladneſſe, it is the bread that ſtrengtheneth mans heart, *Manna reconditum*, the hidden Manna. It is a flagon of wine from the Lords Cellar. It is the fulneſſe and fatneſſe, and marrow of Gods houſe. It is the living water drawne from the rivers of Gods pleaſure, which refreſh the City *magni regis*, of the great King. It is the very extraction and diſtilment of the two Teſtaments of the Law and of the Goſpell. Let a ſinner upon ſurvey of his conſcience, and the detection of his ſinne, whileſt his iniquities are in number, and are ſet in order before him, even then in the cold fit of feare, reſort to the Lord, and caſt himſelfe at his feet, and ſeeke his face. There be great reaſons for it.

1 There is a neceſſitie in it, there is no helpe elſewhere, none *Reaſon 1.*

none can forgive ſinnes but God onely. The Apoſtles and Miniſters of the Word, forgive ſinnes upon repentance, but miniſterially they doe pronounce Gods pardon, *ex officio*, by their office. Therefore the Iewes accuſed Chriſt of blaſphemy, for forgiving ſinnes, for they knew him not to be God. He healeth all our infirmities, and pardoneth all our ſinnes.

*Reaſon* 2. 2 God, though he abhorre ſinne, yet he loveth the perſon of the ſinner: he cannot deſpiſe the worke of his own hand: he hath ſworne by his life, that he will not the death of a ſinner, but rather that he turne to him. All the while that he hath his hand in his boſome, while he is plucking of his ſword out of the ſheath, while he is whetting of it, while he is lifting it up, all this while he is expecting our repentance, and if we turne not, he ſmiteth home; if we doe convert, he ſaith: *Put up thy ſelfe into thy ſcabberd, reſt and be ſtill.* He dealeth not with us as with enemies, at armes end, but forbeareth us, and openeth his boſome, and revealeth to us the bowels of his compaſſion.

*Iſa.* 47. 6.

The two greateſt and deareſt loves that are, he taketh upon himſelf, to declare his tenderneſſe over us: 1 the love of an husband; ſecondly, of a father, for under theſe titles he hath deſired to appeare to his Church; yet he taketh an holy pride to tranſcend husbands and fathers in their naturall love: for thy Maker is thy husband, the Lord of hoaſts is his name. What husband will receive againe a diſloyall divorced wife, that hath given her body to be defiled, and hath ſcornefully abuſed him, and borne children to ſtrangers? yet God receiveth us after all this wrong: yea, whileſt we are in the height of this ſinne, he wooeth and courteth us, and ſeeketh our converſion. I will allure her, and bring her into the wilderneſſe, and ſpeake friendly to her heart.

*Iſa.* 54. 5.

*Oſe* 2. 14.

Though fathers provoked by diſobedient children, forget naturall affection, and mothers caſt off all compaſſion, yet God cannot: yea, though he doe for a time forbeare, yet upon repentance, if thou turne to him; In the place where

where it was ſaid, ye are not my people, there it ſhall bee ſaid unto them, ye are the ſonnes of the living God. Hee was that father who ſaw, met, received, and cloathed, and welcommed his vnthrifty ſonne: he ſent not after him, but when he returned, he embraced him. Our God is kinder than that father, for he ſendeth into the farre Country after to ſeeke us out: he ſendeth his Prophets, Apoſtles, Miniſters, *Ite in univerſum mundum*, goe into all the world: he riſeth early to ſend them. God himſelfe offereth his owne wings: how often would I have gathered you? ſome parables expreſſe chiefly what God doth: ſomewhat we ſhould doe. The parable of the Prodigall chiefly ſheweth, *quid nos*, what we. The parable of the loſt ſheepe, *quid Deus*, what God. *Oſe* 1. 11.

3 We have comfort from Gods often inviting ſinners to him: nothing ſhall diſmay us, for he requireth and commandeth our reſort to him, with a *non obſtante*, nothing hindering: and *Samuel* ſaith to the people, *yee have done all this wickedneſſe, yet turne not aſide from following the Lord, but ſerve the Lord with all your heart*: and Chriſt ſaith, Come all weary and heavy laden. *Reaſon* 3. 1 *Sam.* 12. 20.

4 God taketh more pleaſure in the returne of a ſinner to him, then he conceived anger for his departing from him. When God had loſt *Adam* by his ſinnes, the griefe was not ſo great as his joy was, when he recovered him by the ſeed of the woman. The ſecond *Adam* had twiſe from heaven proclaimed over him, *Hic eſt filius meus dilectus*, this is my beloved Sonne. There is a parable for that more joy for the loſt ſheepe, than the 99. Sinne is an act of depraved nature, it is *opus noſtrum*, our worke: Grace is *opus Dei*, Gods worke: he loves his owne workes more than hee hates ours. *Reaſon* 4.

*Iacob*: *Satis eſt, vivit filius meus*, It is enough, my ſonne is yet alive. The father in the parable, pleaded and juſtified the cauſe of his joy, My ſonne was loſt, and is found. This ſhewes the ſure mercies of God, which declare him God. But becauſe of us ſinners, thou ſhalt be called merci- *Geu.* 45. 28. *Eſdras* 2. 8. 3.

full; for, *ubi non eſt miſeria, non eſt miſericordia*, where there is no miſery, there is no mercy.

The firſt ſinners were Angels, they fell not all, and thoſe that fell did corrupt onely themſelves, there was no propagation of that creature. When *Adam* and *Evah* fell, they corrupted the whole nature of mankinde; and this magnified the Creators mercie, when he raiſed up an horn of ſalvation to preſerve a creature, whoſe generations had elſe beene ſubject to ruine.

*Reaſon* 5. God is above his law: his lawes binde him not, neither is his truth or juſtice prejudiced, or any way blemiſhed by his diſpenſation and indulgences and maintenance of his prerogative. His revealed will holdeth in the generall, but limiteth him not: *he will ſhew mercy on whom he will*. Neither is he bound to his owne ordained meanes of grace, but he can ſave without them: and no doubt he doth alſo; therefore though ſinne deſerve hell fire, yet he may forgive this puniſhment where he will, without violence to his law, which much encourageth our turning to God: for, though it come to a decree, yet before the decree come forth, it may by repentance be delayed in the very egreſſion: the childe may come to birth, and no ſtrength to bring it forth. And howſoever we finde no way of ſalvation without the Church, nor meanes of grace without Ieſus Chriſt, yet let me tell you, I dare not ſay, that all thoſe morall heathen who lived in the light of nature onely, yet by the law written in their hearts, did conſcionably performe that which that law did command, were certainely damned. I will ſhew you what hope may be.

There was a law given to *Adam*, *pœna, mors*, puniſhment, death. When *Adam* ſinned, hee ſaw nothing but death before him, he had no hope of favour, God had reſerved an unrevealed meanes of mercy in his owne ſecret wiſedome and will. It was not a contradiction to the will revealed, but a gratious diſpenſation to declare him all in all.

*Uſe.* Now ſeeing it is ſo excellent and ſo beneficiall a duty to turne to the Lord, conſider that God hath concluded us all

all under ſinne, and that muſt be the leſſon of us all, to turne to him.

What then is required to a perfect converſion to God? *Qu.*

1 A ſearch of our hearts for ſinne, comparing our waies with the rule, which is the law of God. This is that the juſt man doth, when he meditateth on the law of God day and night: for that meditation ſerveth, *Sol.*

1 For information of the judgement, *quomodo ambulandum*, how we are to walke.

2 For ſearch of our conſcience, *quid feci*, what have I done?

3 For full reſolution, *quid merui*, what have I deſerved?

2 Vpon this followeth, *percuſſio cordis*, the ſmiting of the heart: a true ſorrow and penitentiall deploration, and confeſſion of ſinne: for he that confeſſeth ſhall finde mercy.

3 A preſent, holy and conſtant reformation of life to the uttermoſt of our power and deſire, with care and feare for the future: all this *David* here promiſeth in, *peccatores convertentur ad te*, ſinners ſhall be converted unto thee. But how ſhall this be unto me?

4 The Authour of this. Here *David* is modeſt: he beginneth with *docebo vias*, I will teach thy wayes: but he ſaith not, *et convertam*, and I will turne: he will not take that upon him, nor *convertent ſe*, they will turne themſelves: he will not promiſe ſo much for them. *Convertentur*, they ſhall be turned: it muſt be Gods owne worke: turne us, and we ſhall be turned.

Chriſt hath delivered us from the extreme rigour and exaction of the law, and by the good favour of God it will now ſuffice, that we labour our converſion to God, uſing the meanes by him ordained to that purpoſe, and cheriſhing in our ſelves the good motions of Gods Spirit, abſtaining from ſinne all that we can, and declining the occaſions thereof: and when we finde our ſelves falling away from him, to take our ſelves in the manner, and ſpeedily to cry God mercy for it, and to be more warie hereafter, by taking

taking heed to our words and thoughts, and waies, that we may doe no more ſo. If you deſire to know whether you doe abide in him or not:

1 Examine your ſelves by the fruits of holineſſe and righteouſneſſe in your ſelves, for Chriſt ſaith, He that abideth in me, and I in him, he bringeth forth much fruit. *Joh.* 15. 5.

2 You ſhall know it by your zeale in prayer, and the ſucceſſe thereof: for, if you abide in me, and my words abide in you, you ſhall aske what you will, and it ſhall be done unto you. *verſe* 7.

3 By your following the example of Chriſt, in walking as he walked; for as the merit of his obedience ſerveth for our juſtification, ſo the example of his holineſſe advanceth our ſanctification: for he hath ſaid, *diſcite à me*, learne of me: he is a Doctor as *Bernard* ſaith, *Cujus in ore verbum vitæ, cujus in more vita verbi*, in whoſe preſence is the word of life, in whole converſation is the life of the word. His love, his patience, his meekeneſſe and humility, his obedience to his father, are all exemplarie; and, Bleſſed is the ſervant whom his Maſter, when he commeth, ſhall finde ſo doing. Where we affect and endeavour this way, he is aſſiſtant to us, and will not faile either in the worke to ayd it, or in the reward to crowne it.

Verſe

## VERSE 14.

*Deliver me from bloud-guiltineſſe O God, thou God of my ſalvation, and my tongue ſhall ſing aloud of thy righteouſneſſe.*

6. HE ſupplicateth in particular for pardon of his late great ſinne of bloud, in the murther of *Uriah*.

1 *Orat*, he prayes, 2 *promittit*, promiſes.

In the petition obſerve,

1 *Quid petit: libera me à ſanguine*, what he prayes for, Deliver me from bloud.

2 *A quo: Deus, Deus ſalutis meæ*, from whom he askes, O God, thou God of my ſalvation.

1 *Quid petit*, what he asketh: here we are directed in our purſuit of pardon, to ſearch our conſciences for ſinne, and to crave ſpeciall pardon for ſuch ſinnes in particular, as doe moſt diſquiet our conſcience, and offend God, and ſcandall our profeſſion of religion abroad, and grieve the Church of God at home. *Doctrine.*

Such was this notorious ſinne of *David*, the crying ſinne of murther, the murther of a loyall faithfull ſervant. Though all ſinnes are mortall, yet they are not all of equall magnitude; the circumſtances of perſons, time, occaſion, place, motives, and ſuch like doe either aggravate or extenuate them. This murther of *Davids* hath full weight, a King appointed by God to be ποιμὴν τοῦ λαοῦ, a ſhepheard of the people, [illegible]e the butcher of a ſubject: a preſerver of

men to be ἀπολύων a deſtroyer. He on whoſe head God had poured his holy oyle, to rent gall and wormewood to any ſubject, to turne tyrant. A Prophet of the Lord appointed to guide others in the way of life to become a plotter of death. This bloudy execution done on a ſubject, ſo ready to expoſe his life in defence of his Soveraigne, ſo deſerving honourable reward, ſo receiving diſhonourable injuſtice. And this to revenge an honeſt good affection to his Maſter, and to make way for a marriage to conceale a ſhamefull adulterie, a former injurie done alſo to him in defiling his Subjects bed.

Some ſinnes affected with ſtrong deſire, and committed with ſenſuall delight, doe charge the conſcience, after the gloſſe of their faire ſeeming is worne off, with great anguiſh and remorſe, that our ſoules grone under the heavy burthen of them. Theſe would not be foulded up in a generall confeſſion, but offered in particular and ſingle preſentation to the throne of mercy. For the better ſatisfaction of the divine Majeſtie who is pleaſed with a broken and contrite heart, as it after followeth: for the better quieting of the conſcience at home within us, which hath no other way to exonerate it ſelfe, but by a penitentiall and remorſefull ſelfe accuſation: and this I before taught from *Davids* former confeſſion. *I have done this evill in thy ſight*; as before in his confeſſion he did particularly acknowledge this ſinne, ſo here in his ſupplication for pardon, he mentioneth it by name, and cryes God mercy for it. Some ſinnes doe but hang on, and theſe are eaſily ſhaken off, but ſome cleave ſo cloſe, and ſticke ſo faſt, that they aske more care, and labour, and paine to remove them. And generally the ſinnes that moſt pleaſe fleſh and bloud, doe moſt offend God.

Verſe 4.

It ſeemeth, that *David* fell into the recovering of it. And for ſome ſinnes, he deſired onely that they might be blotted out, which alludeth to the daſh of a penne, and ſoone done. But ſome fouled him, ſo that they needed waſhing throughly.

Some

Some muſt be waſhed with hyſope, a lather of bloud to fetch out the ſteines which they left in the conſcience: ſinnes of a deepe ſcarlet tincture, of a crimſon dye. There is a great difference to be put betweene our common infirmities of nature from our ordinarie temptations, and ſome ſpeciall ſinne into which we fall by a ſudden ſurprize of Sathan. The Apoſtle ſeemeth to referre to ſome ſuch ſinne, ſaying, Brethren, if a man be overtaken in a fault, προλήφθη, Gal. 6. 1. be prevented before he could adviſe wiſely with the word, or the ſpirit of God. And many of us are ſo caught, ere we were aware, in ſinnes, which our chriſtian and religious hearts doe abhorre. Thus, many that abhorre drunkenneſſe, are ſometimes in over-merry company, overtaken, to their great after-griefe. Obſerve it, the firſt example in all the Booke of God of drunkenneſſe, was *Noah*, whom God onely found righteous in the old world. It was the firſt ſinne that we doe reade of after the floud; the world hath beene ſicke of it ever ſince.

The firſt ſinne that *Lot* fell into after his deliverie from *Sodome*, in both ſharpely puniſhed: for Vinegar is the daughter of Wine, the end of it is ſharpe. In ſuch a caſe, when a profeſt ſober man is ſo overtaken with wine, when an opportunity hath corrupted any mans conſcience, and defiled his ſoule for gaine or pleaſure, or revenge to commit evill. Let him in his ſuit for his pardon, crave a ſpeciall *quietus eſt* againſt that ſinne. Let him not eſteeme it the leſſe, becauſe he never but once committed it: rather let him take dimenſion of the magnitude of it, and the danger attending it, and in eſpeciall, make his peace with God for that. Here I ſave my ſelfe a labour, which you reflecting your eyes upon your own hearts for diſquiſition and ſcrutiny, to ſearch if there have beene in any of you any ſuch overtakings of ſinne, to ſeeke your peace with God for them in eſpeciall.

Deſpiſe not, neglect not this neceſſary exhortation to make uſe of it in time, to make your peace with God for the more offenſive ſinnes: for if you neglect them, and have

not the pardon of them under ſeale, you will finde them like ſome ill dyet to thanke you hereafter, and upbraid you. Sathan knowes his ſeaſons for it, and husbands them to our greateſt vexation: two ſeaſons ſpecially.

1. When any extraordinary trouble commeth upon us, otherwiſe peradventure undeſerved of us; for ſome ſinnes eſcape a preſent vengeance, and are reſerved for a future judgement: as *Joſephs* brethren ſold him, abuſed their father with a cunning colluſion, and their hearts did not once ſmite them for it that we reade. Twenty three yeares after, when the famine forced them to ſeeke bread in *Egypt*, and their brother *Ioſeph*, then to them unknowne, being the Viceroy of *Egypt*, received them very harſhly, heare the ſtory: *And they ſaid one to another, we are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoule, when he beſought us, and we would not heare, therefore is this diſtreſſe come upon us.* Gen. 42. 21.

Obſerve the brethren of *Ioſeph* now in trouble, innocent and cleare from the crime charged upon them of comming as ſpies: yet knowing that God never puniſheth but where he findeth ſin, their conſciences accuſe them of an old ſinne yet owing for to God. At one time God touched all their hearts with remorſe of that ſinne. They were all in diſtreſſe, *pares in pœna*, alike in puniſhment, and therefore they remember the tranſgreſſion wherein they were *pares in culpa*, alike in fault.

Obſerve alſo how they frame the enditement againſt themſelves, for if all the Prophets whom God did ever ſend to tell the houſe of *Jacob* their ſinnes, had laid the inditement againſt them: if Sathan the great accuſer of the Brethren had put in the information againſt them, none of them all giving their beſt diligence, or the worſt of malice, could have preſt or expreſt their fault to a more full accuſation, than the voyce of their own guilty conſciences enforced it againſt themſelves: for, without extenuation or excuſe, they plead all guilty with a ſtrong aſſeveration.

We are verily guilty, not one or more, but we, all we, not

not as acceſſaries, but all principals, all we guiltie.

The perſon wronged aggravateth the fault, it was not concerning a ſtranger in bloud or nation, whom yet the communion of charity did binde to entreat juſtly and friendly: nor concerning a countryman of ours, whom the law of compatriots doth bid us tender: nor concerning an enemy, whom religion commandeth to uſe favourably, and it is the exaltation of charity, to requite his evill with goodneſſe. But concerning a brother, one that called every one of them brother, the ſonne of the ſame *Jacob* the father of them all. Would not this have ſerved? no, they declare, they aggravate, and engrieve the treſpaſſe. 2

1 He was a brother in anguiſh: enemies recover tenderneſſe and ſoftneſſe to enemies in anguiſh: cruelty reſumes humanity in diſtreſſe.

2 Here was anguiſh of the ſoule, *amaritudo animæ*, that is the ſoule of anguiſh, for *Ioſeph* had many vexations: for them that wronged him, who unthankefully requited his painefull and loving ſearch for them to ſee how they did, and what they wanted. For their unnaturall unkindeneſſe to himſelfe and their loving father, who ſent him to them: for the danger he was in of his life: death is fearefull.

3 We ſaw it: to heare of anguiſh any where, moves compaſſion; to heare of a brothers anguiſh, akes an heart of fleſh: but to ſee it preſent, and in the ſtrength of the fit, this were enough to ſoften an hard heart, to thaw a frozen heart, to melt an heart of braſſe or iron. A griefe ſo inward, as *in animâ*, in the ſoule, yet ſo ſenſible, as *nos vidimus*, we ſaw it. How were the rivers of their bloud which runne in the channels of their veines, to water the earth, of which they are made, frozen and congealed, that they had neither mercy to pitty their fathers ſonne, nor ſo much tenderneſſe as to looke another way? *nos vidimus*, we ſaw.

Seeing malice and envy had taken away their hearts, why had it left the eyes open to let in ſo unpleaſing a ſight?

*Thou ſhouldeſt not have looked on the day of thy brother.* Obad. 11.

*Thou ſhouldeſt not have looked on their affliction in the day of their calamity: oculi augent dolorem,* commonly, that the eye ſees not, the heart grieves not: here the mercies of the brethren were all turned cruell.

4 I but perchance *Ioſeph* might thanke his owne ſtout heart for their cruell uſage of him: for many times our own untemperate carriage in afflictions, brings fewell to the fire that ſcorcheth us, and blowes more breath into the tempeſt of winde that beſtormeth us. But *Ioſephs* brethren have not this excuſe, they confeſſe their brother reſiſted them not, but with humble entreaties they confeſſe he beſought us.

The petition of a ſoule in anguiſh faire-ſpoken and humble, hath pierced hard hearts, and relented cruell intentions of evill: but it wrought not here: for,

5 They confeſſe, we would not heare. They did heare the requeſt of their brethren, but they would not heare, for they will not heare, that doe not heare to doe what they are requeſted.

I have preſt this example the more, to declare how troubles awake the conſcience from a dead ſleepe, and turn our eyes into our owne boſomes, that if there lye a notorious unrepented ſinne in the heart, ſtoned, as low as *Ionah*, who lay aſleepe in the bottome of the ſhippes Hold, affliction will romage the ſhip, and will cry as the Mariners to *Ionah*, Awake thou ſleeper, and bring it above hatches. Therefore it is wiſedome, by confeſſion, by repentance and prayer, to quit our conſciences ſo ſoone as we can of ſuch ſinnes.

Here is a ſinne of bloud, almoſt a full yeare old, and though *Nathan* hath pronounced Gods pardon of it, the conſcience of *David* is not yet at reſt, his thoughts are upon it, and his prayers be concerning it.

2 Another of Sathans ſeaſons to call ſuch ſpeciall ſinnes to remembrance is, when we are neare our end; that is a ſeaſon wherein many of the faithfull ſervants of God have dangerous and fearefull conflicts with Sathan.

After

After his 40. daies temptation of Chriſt in the wilderneſſe, it is ſaid, that he departed from him for a ſeaſon. Once he borrowed the heart and tongue of an Apoſtle, even of *Peter*, to tempt him, but Chriſt reſented him, and ſaid, *Get thee behinde me Sathan:* but he confeſſeth a little before his paſſion, The Prince of this world commeth, but he hath nothing in me. There is his advantage againſt us, when any ſpeciall ſinnes lye upon the conſcience unrepented, then he hath ſomething of his in us. This makes many an aking heart upon death-beds, for then judgement is at hand, and the old flatterie of ſinne, *Dominus tardabit*, the Lord will delay, is removed by the ſenſible decay of the body, and the evident ſymptomes of approaching death. The widdow of *Sarepta*, when her onely ſonne was dead, was in a ſtorme at *Eliah*, and ſaid unto him: *What have I to doe with thee, O thou man of God? art thou come to call my ſinne to remembrance, and to ſlay my ſonne?* Did the death of her ſonne call her ſinne to remembrance? bethinke you then, how our owne death in ſight and ſenſe will call all our ſinnes to remembrance that we have done. And in this Inventorie, if there be any capitall ſinne texted and recorded by the conſcience, in great and capitall letters, not yet blotted out by our repentance and Gods gracious pardon, how will that ſin preſent it ſelfe to preſent remembrance? how will it cruciate and torment the inward man, even the hid man of the heart? *Judas* his laſt words guſhed out the bowels of his deſpaire, as his laſt paſſion did the bowels of his body. I have ſinned in betraying innocent bloud: he had not the heart to breath one *miſerere*, have mercy, to comfort the agony of his deſpairing end. 1 *Reg.* 17. 18.

The penitent convert thiefe on the Croſſe, was in a better minde, he glorified God and his Sonne Chriſt, by a free confeſſion: for, he rebuked his blaſphemous fellow thiefe; ſaying, *Doſt not thou feare God, ſeeing we are in the ſame condemnation? and we indeed juſtly, for wee receive the reward of our deeds, but this man hath done nothing amiſſe.* This had beene the Croſſe of his ſoule, as that he hung on *Luke* 23. 40.

Was

was of his body, if his faith had not nailed his ſinnes as faſt to Chriſt, as Chriſt was nailed for them to his Croſſe, which he declared in the next words. And he ſaid unto Ieſus: *Lord remember me when thou commeſt into thy kingdome*: which was anſwered with *hodie mecum eris*, to day thou ſhalt be with me.

It is worthy our obſerving, that Ieſus Chriſt did inſtitute the holy Sacrament of his Paſſion, the evening before his ſuffering, as it were acting his death in viſible demonſtration, before he under-went it. To teach how effectuall the death of Chriſt is againſt our ſinnes, and for preparation of the ſoule for her remove hence.

And from hence it is, that the holy Church hath not only offered this Sacrament as the bread of our ſpirituall life to nouriſh it, but hath commended it alſo to ſicke perſons upon their death-beds, as *viaticum animæ*, the proviſion of the ſoule, ſo the Councell of *Nice* calleth it. That the conſcience being then purged from all ſinne, may receive Ieſus Chriſt into it.

And in this holy action, our ſearch of our hearts will ſoone finde out any eminent and notorious ſinne to confeſſe and repent it, that the conſcience may be disburthened, and that the ſoule of man may be *domus pacis*, the houſe of peace: for otherwiſe we receive that Sacrament unworthily to our condemnation. Our Saviour is preciſe in this: If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee; More, if God have ought againſt thee, leave there thy gift: Goe and be reconciled: *et offer*, and then bring it. This is a Sacrament from God to us, it is a ſacrifice from us to God.

If any great extraordinary ſinne lye upon the conſcience, we had beſt exonerate us thereof: for we and our gift will elſe be unacceptable to him. If God receive our gift, he will not refuſe us, for he looketh firſt upon *Abel*, then on his ſacrifice: we make our offering acceptable, not that us. Now becauſe our ſinnes lye ſo heavy, eſpecially our notorious ſinne, this or that particular tranſgreſſion upon our con-

conſcience in the agonie of death. Chriſt hath ordained a gracious remedy, that upon our repentance, the faithfull Miniſter of the Word ſhould have power in his name to pronounce his abſolution and free pardon of that, and all the reſt ſincerely repented: ſaying, *Whoſoever ſinnes yee remit, they are remitted.* And the true penitent hath comfort to his heart in that abſolution. Some of our owne brethren at home have quarrelled this as popiſh, not well adviſed of the ordinance and inſtitution of Ieſus Chriſt our Maſter, by whoſe commiſſion we performe this, as the cleare Text doth warrant.

*Tertullian* calleth the Clergie a diſtinct order ſeparate from all other callings to a ſpeciall worke of Gods holy ſervice, for the enlightening of ignorants, and converting tranſgreſſors, and comforting the diſconſolate, and confirming ſuch as are weake. And what greater comfort can we adminiſter, then the aſſurance of forgiveneſſe to diſtreſſed ſoules, languiſhing under the oppreſſion of their conſcience for their ſinnes? Therefore Chriſt in our Commiſſion uſeth the ſame word for our pardoning of ſinnes, that he teacheth us to uſe in our owne prayers to God for our pardon, ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας, Whoſoever ſinnes yee remit. ἄφες ἡμῖν, Forgive us. A departing ſoule being to leave the world, and hearing that he that hideth his ſinnes ſhall not proſper, having the ſting of conſcience, and the Angell of Sathan buffetting him, can no longer hide this fire in his boſome which burneth him, but hee bringeth it forth in confeſſion. And wee finde in the capitall puniſhment of malefactors, that the feare of judgement, and terrour of conſcience, a little before their end hath detected many murthers, adulteries, felonies, and foule tranſgreſſions, which till then lay hidden in the ſecret of their hearts, concealed from the worlds intelligence and ſuſpicion. *Ioh.* 20. 23.

In ſuch caſes having disburdened their ſoules, and declared their repentance, our abſolution is of force, and then the penitent cryeth, *Nunc dimittis ſervum tuum Domine in pace*, Lord now letteſt thou thy ſervant depart in peace:

and as one that hath his yoke taken off, and his burthen eaſed, he removeth hence with joy.

2 *Doct.* 2 This petition teacheth, that the ſinne of ſhedding innocent bloud, oppreſſeth the conſcience, and is of a crimoſin dye, hardly waſht out. After the fall of our Parents, the firſt ſinne we reade recorded, was murther, the firſt death by it. He that maketh inquiſition for bloud, beginneth his ſearch and vengeance at the bloud of *Abel*. That ſinne of bloud in *Caine* is ſet for terror in the beginning of the holy ſtory of the Bible, to adviſe us of that roaring Lyon, who goeth about continually ſeeking whom hee may devoure. He was a lyar and a murtherer from the beginning: hee practiſed upon the ſoules and bodies of our firſt Parents, and by a cunning lye brought in death upon them in Paradiſe. Then he incenſed a brother againſt a brother in the firſt infancie of time. Obſerve that murther,

1 In the conception of it.

2 In the act and execution.

3 In the ſequell and event of it.

1 In the conception: the provocation was onely Gods accepting of his brother in his ſervice, and his refuſing him, which made his death a perſecution in *Caine*, a Martyrdom in *Abel*. This put murther into the heart, God ſaw it there, yet he taketh notice of it by the countenãce of *Cain*: Anger cannot well conceale it ſelfe: and God is ſo tender, as not to endure a frowning countenance in us to one another. He expoſtulated the cauſe with *Caine*: he layed the fault upon himſelfe: *If thou doe well, &c.* he gave him place of his brother, and promiſed him his ſubjection. Hee would have cured *Cain* of this diſeaſe, but he would not.

2 In the act. It was the fouleſt that could be: *Cain* talked with *Abel* his brother: no queſtion but it was a faire ſpoken parley which tempted him alone with him into the field, and there he aroſe againſt him and ſlew him.

A ſtrange act, worthy to be recorded! The firſt borne in the world a murtherer: the firſt recorded ſinne in the generation of man, murther: the firſt brother a murtherer: the

the firſt death, murther. Death followed ſinne, God would rather have it performed by the hand of man, than by his owne hand: the better to ſhew the effect of his juſtice, and mans ſinne according to the ſentence: *Thou ſhalt dye the death.*

3 The ſequell: to that I haſten: for,

1 *Cain* ſought not out God, ſaid nothing to him: the text ſaith, *The Lord ſaid unto Cain*: he ſpake firſt, and enquired after the murther, he maketh inquiſition for bloud.

2 His queſtion: *where is Abel thy brother?* he calleth for him by name, *Abel*, God nameth him by the name that his Mother gave him. He challengeth a right in his perſon, hee challengeth their right in him who named him. And the intereſt that the murthered had in the murtherer, *frater tuus*, thy brother.

3 When this would not bring forth a confeſſion and repentance of the fault, but was frowardly anſwered: firſt, with a *neſcio*, I know not, a lye, then with a ſurly queſtion, *Am I my brothers keeper?* Then God replieth with,

1 Detection of the murtherer, *What haſt thou done?* for hee ſo troubleth the conſcience of ſuch perſons as ſhed bloud.

2 Production of evidence, *vox ſanguinis fratris tui de terra inclamat me*, the voyce of thy brothers bloud cryes unto me from the earth.

3 Vpon ſo cleare evidence he proceedeth to judgement.

1 The earth is curſed for his ſake to him: ſo before in his fathers ſinne: we thinke much if the earth ſerve us not with the fruits thereof: we may thanke our ſinne.

2 His perſon is curſed: *a fugitive and a vagabond ſhalt thou be on the earth.*

4 When hee ſtood convicted in his conſcience, by the voyce of the Iudge, and *evidentiâ facti*, the plaineneſſe of the deed done.

1 He turnes deſperate, and ſpeakes a ſpeech which beares a double conſtruction: My puniſhment is greater than I can beare: or, My iniquity is greater than that it may be forgiven.

2 He takes upon himſelfe a neceſſity of grievous puniſhment, which he diſtributeth into foure great griefes.

1 Thou haſt driven me out this day from the face of the earth.

2 And from thy face ſhall I be hid.

3 And I ſhall be a fugitive and vagabond upon the earth.

4 And it ſhall come to paſſe, that every one that findeth me, ſhall ſlay me.

Obſerve the firſt puniſhment of murther in this full example: for it is notable.

1 In the Iudge: ſecondly, in the judgement.

1 The Iudge is God himſelfe: he taketh it into his owne judicature, conventeth, convinceth, judgeth the offender himſelfe. The fault is expreſt in the words of my Text, *vox ſanguinum*, the voyce of blouds: for hee not onely ſpilled the bloud of his brother, but he deſtroyed the poſterity that might have bin derived from him, and he is called *Abel* the juſt: ſo he might have had *ſemen ſanctum*, an holy ſeed. All this hope of after-generations, all their bloud ſpilt in him.

The judgement an heavy curſe.

1 Without him in the earth.

2 Excommunication from the face of God.

3 A wandring unſetled life.

4 Terrour of conſcience.

Obſerve the effect upon himſelfe: for,

1 He repineth at the juſtice of God for inflicting too much puniſhment.

2 He deſpaireth of the mercy of God: he neither hopeth nor asketh Gods pardon.

3 He lookes for retaliation: whoſoever meeteth me will kill me: he holdeth himſelfe now no better than a man of death.

*Reaſon.* The reaſon why God declared himſelfe ſo ſoon, ſo quick, ſo ſharp an avenger of murther is, becauſe hee is author of life, and conſerver of it. *Iob* giveth him that title, the preſerver of men, and he cannot beare it, that hee taking care of all to preſerve their lives, men ſhould unlive one the other.

other. In the plantation of Paradiſe, he ſet in the middeſt of the Garden, a tree of life, not onely a Sacrament, but an inſtrument of life. It was one of his quarrels with the old world: *For the earth is full of violence, becauſe of men.* Gen. 6.13. Therefore when he renewed the world after the floud, hee expreſt his care of mans life: Surely the bloud of your lives Gen 9.5. will I require, at the hand of every beaſt will I require it, and at the hand of every man, and at the hand of every mans brother, will I require the life of man. Whoſoever ſheddeth mans bloud, by man ſhall his bloud be ſhed, for in the image of God made he man. *Cains* conſcience thought this juſt, when he ſaid: whoſoever meeteth me wil kill me. This was after eſtabliſhed for a law: whoſoever killeth any perſon, the murtherer ſhall be put to death. Numb. 35. 31. Moreover, ye ſhall take no ſatisfaction for the life of a murtherer which is guilty of death, but he ſhall ſurely be put to death: he giveth two reaſons of this ſevere law.

1 For bloud defileth the land, and the land cannot bee cleanſed of the bloud that was ſhed therein, but by the bloud of him that ſhed it. Verſe 33. The Iewiſh Doctors interpret this law thus. The avenger of bloud cannot pardon wilfull murther, becauſe the bloud ſhed is not the poſſeſſion of the avenger of bloud: *i. e.* of the Magiſtrate, but it belongeth to God.

2 For I the Lord dwell among the children of *Iſraell*. This agreeth well with their expoſition of the Law. God taketh this into his owne judicature: his peremptory law muſt ſtand: *Salomons* doome is, A man that doth violence Proverb. 28.17. to any mans perſon to bloud, ſhall flye to the pit, let no man ſtay him: God unpriviledgeth him: *Thou ſhalt take him from mine Altar, that he may dye.* Exod. 21.14. In overt acts of murther, this law is cleare and juſt. There be covert acts, as when our hand is not the actor, but our inſtigation and proxie: as in *Naboths* caſe, whom *Ahab* murthered by a coloured proceſſe: and in *Davids* caſe here. Conſent and approbation in the Court of conſcience, extendeth ſo farre as drawing in a party as principall. So *Paul* confeſt that he

ſlew *Stephen*, who ſate by and kept the garments of them
*Numb.* 36.25. that ſtoned him. Yet God favoured the lives of ſuch as by miſadventure without malice, which our law calleth Chance-medly, had ſhed bloud: he priviledged Cities of refuge for them to flye unto, where they continued till the death of the high Prieſt, then they had liberty. Which ſhewed that involuntary murther needed the expiation of the death of Chriſt, our high Prieſt. For ſhedding of bloud in our owne defence for preſervation of our lives in an aſſault, nature, reaſon, religion, and the lawes under which we live, doe all excuſe it. Yet there ought to be a tenderneſſe in us to favour life as much as may be, becauſe the law of God is ſo expreſſe: *proximum ut teipſum*, love thy neighbour as thy ſelfe; but wilfull murther is my Text. *Davids* fault was no leſſe and againſt the vengeance of that ſin he here prayeth. For engagements to duels, which in point of honour do often inflame great ſpirits to bloudy executions: Let us wiſely weigh the matter, and we ſhall finde maniſeſt injurie maintained on one ſide, profeſſed revenge on the other, both naught. The heinouſneſſe of this ſinne of bloud thus detected, *in culpa & pœna*, in the fault and puniſhment. Our uſe of this point is,

1 A caution, *ne fiat*, let it not be.

2 A remedy, *poſt factum*, when it is.

The firſt I confeſſe, is not in my Text: yet ſeeing how
1 heavy this ſinne lay upon the conſcience of *David*, we may deduce thisuſe of it, knowing the terrour of the Lord, to admoniſh all men to looke to the law, *non occides*, thou ſhalt not kill. For theſe things are written for our learning: as the Apoſtle applyeth the commemoration of the old ſinnes of Gods people to them to whom he wrote. Not to luſt after evill things: not to be idolaters: not to commit fornication: not to tempt Chriſt: not to murmure as they did: ſo we may admoniſh, not to ſhed bloud as many have done. Take heed of murther: I may uſe the words of *Gamaliel*, Leſt haply ye be found even to fight againſt God: for
*Act.* 5.39. itis againſt God.

1 In

1 In his law, *non occides*, thou ſhalt not kill.

2 In his image: for man is ſo.

3 In his Magiſtrate, who beareth not the ſword in vaine; he weareth it as a defender of thy life, and as an avenger of thy bloud.

2 For remedy, *poſt factum*, after the ſinne committed. *David* was a King, and in no danger of temporall lawes to avenge the bloud by him ſhed, and it was carried ſo cunningly, as he appeared not to it. But had *Zimri* peace who ſlew his Maſter? or had *David* any peace who ſlew his ſervant? he repaireth to God by holy devotion and prayer, to be delivered from blouds: for this bloud had defiled him. If bloud dõe make the land uncleane in which it is committed, it doth much more defile the perſon guilty of it, till it be avenged. And ſurely now we come to the reaſon why *David* doth not before pray; Lord forgive, remit or pardon; but waſh, waſh throughly, make mee cleane, waſh me with hyſope; blot out all my ſinnes. For bloud defileth, it is no ordinary pollution: it is a foule ſteine, it will not eaſily out, it is a crimoſin, a ſcarlet dye. No man can ever waſh out that tincture, no man can pardon that ſinne. We may ſay as our Saviour doth: with men this is impoſſible, but with God all things are poſſible: hee muſt be ſought by prayer, *libera me*, deliver me. The words of *Davids* petition, *libera me Deus*, deliver me O Lord; doe ſhew that *David* is in durance: for this is *vox Captivi*, the voyce of a captive. He is *in laqueo diaboli*, in the ſnare of the divell, ſo the Apoſtle calleth the guilt of ſin, and before, hee calleth it the condemnation of the divell. The divell hath his ſnares like a cunning fowler, as well as his pawes, being a roaring Lyon: he maketh ſnares of our owne ſinnes to hold us faſt: and *David* himſelfe ſaith of God, Vpon the wicked he ſhall raine ſnares, fire and brimſtone, and an horrible tempeſt.

1 *Tim.* 3. 7.

*Verſe* 6.

*Pſal.* 11. 6.

1. Snares to hold them, then if they be not delivered, follow fire and brimſtone, and they cannot eſcape. This is the caſe of a ſinner if he repent not; if God pardon not, hee is in

in the ſnare of Sathans temptation, he is in the ſnare of divine vengeance: let him therefore cry aloud for his deliverance, that he may have his feet in a large roome. The wicked lay ſnares for the righteous, but God either preventeth them that their ſoules ever eſcape them, or elſe he ſubventeth them; *The ſnares are broken, and we are delivered.* No ſnares hold us ſo faſt as thoſe of our owne ſinnes: they keepe downe our heads, and ſtoope us, that wee cannot looke up: a very little eaſe they are to him that hath not a ſeared conſcience.

2 *A quo petit*, from whom he askes: Chriſt directeth us to ſay, *Pater noſter qui es in cœlis*, Our Father which art in heaven, *libera nos à malo*, deliver us from evill. *David* directeth his prayer to God, the God of his ſalvation. This prayer is like to ſpeed.

1 *Oratio plana*, an open prayer. It is confeſſion and prayer, for in that he prayeth to be delivered from bloud-guiltineſſe, he pleadeth guilty to the evidence of bloud. Confeſſion hath a great efficacie to induce mercy, prayer of great force to obtaine it. Here they are in compoſition, and they ſhew that the two puniſhments of ſinne, ſhame and feare are upon him. Confeſſion ſheweth his ſhame, prayer ſheweth his feare of Gods anger and juſt vengeance: ſo it is *oratio plana*, an open prayer.

2 *Legitima*, lawfull. It is an honeſt lawfull requeſt: his ſoule is Gods: for he ſaith, all ſoules are mine: hee deſireth deliverance of their ſoule.

3 *Plena*, full. He deſireth two things herein: to be delivered from the ſinne of bloud, *ne relabatur*, leſt he relapſe into it: from the vengeance due to that ſinne, *ne corruat*, leſt he periſh by it: ſo it is *oratio plena*.

4 *Recta*, right. Hee knowes that this is a ſinne which none but God can pardon: he hath not left the diſpenſation of pardon of this ſinne, to any ſubordinate Magiſtrate on earth: he hath deputed under him an avenger of bloud, no pardoner: therefore he directeth this prayer onely to God: ſo it is *oratio recta*, it goes the right way: as he ſaith, I will direct

direct my prayer to God, and will looke up.

5 *Fidelis*, faithfull. It is full of confidence: for he cal leth God to whom he addreſſeth himſelf, the God of his ſalvation: My Saviour, my King, my God, challenging a propriety and intereſt in him, ſo it is *oratio fidelis*.

6 *Fervens*, earneſt. It is full of zeale and holy earneſtneſſe and importunitie, as appeareth in the ingemination here uſed: O God, he reſumeth it and taketh better hold of him, Thou God of my ſalvation.

1 O God, is a good invocation: for hee heareth prayers.

2 Yet to diſtinguiſh him from all falſe Gods, hee is ſo particular as to ſingle him from all other: thou God.

3 And to magnifie him, and to reenforce his Petition, he calleth him *Deum ſalutis*, the God of Salvation, which expreſſeth him able to deliver him: for it is his nature and his love, and his glory to be a preſerver of men.

4 And to bring home this joy and comfort into his own heart, he addeth *ſalutis meæ*, of my ſalvation. So it is *oratio fervens*, and the Apoſtle telleth us, that ſuch a prayer prevaileth much with God.

For God may be a Saviour and a deliverer, and yet we may eſcape his ſaving hand, his right hand may skip us.

Wee can have no comfort in the favours of God except we can apply them at home; rather we may thinke on God and be troubled.

I finde that in *David* himſelfe, My God, my God, why haſt thou forſaken me? Why art thou ſo farre from helping me, and from the words of my roaring? *Pſal.* 22. 1.

2 O God, I cry in the day time, but thou heareſt not, and in the night ſeaſon, and am not ſilent. This would never have troubled him, if he had ſeene that all had fared alike, if he had heard none complaine: but it followeth.

Our Fathers truſted in thee, they truſted in thee, and thou diddeſt deliver them. *Verſe* 4.

They cryed unto thee, and were delivered.

But I am a worme, and no man, deſpiſed, &c.

His enemies upbraided him: he truſted in the Lord, that he would deliver: Let him deliver him, &c.

But a ſtedfaſt faith laying hold on God as my ſalvation, the decreer, the worker, the giver of my ſalvation: that armeth me againſt all the malice of the world, againſt all the ſinnes of my ſoule, againſt all the divels of hell.

Why art thou ſo ſad, &c. *Confidam in Domino, ipſe mihi ſalus,* I will truſt in the Lord: he is my ſalvation.

*Quære.* But here is a *Quære:* why *David* doth in particular deſire to be delivered from the ſinne of bloud, and mentioneth not his great ſinne of adultery, for which hee did commit that murder?

*Sol.* 1. That that ſin was the fulnes and height of his tranſgreſſion, as the Apoſtle ſaith; when ſin is finiſhed, it bringeth forth death: ſo that is the comprehenſion of the whole tranſgreſſion. If he be freed from that, he is cleere of all. When *Judas* made confeſſion of his ſinne, hee ſaith no more, but *I have ſinned in betraying innocent bloud*, that paſſeth for a full confeſſion: yet he ſinned in covetouſnes alſo, for ſo one of our Ancients ſaith, *Auaritia Chriſtum vendidit*, Covetouſneſſe ſold Chriſt: yet becauſe his treaſon was the finiſhing and full growth and ſtature of his ſin, that comprehendeth all the reſt.

*Sol.* 2. The word [blouds] here uſed is by Saint *Auguſtine*, Saint *Gregory*, and others interpreted according to the frequent uſe of Scripture, to contain our whole naturall corruption. *In multis ſanguinibus tanquam in origine peccati, multa peccata intelligi voluit.* In many blouds as in the originall of ſin, hee would have underſtood many ſins. *Ad peccata reſpiciens*, looking to his ſinnes, *& plus dicit*, he ſaith more; *Caro & ſanguis non poſſidebunt regnum Dei* Fleſh and bloud ſhall not inherit the Kingdome of God. *Refert ad* Vriæ *cædem: & referri dicit ad omnia ejus peccata mortalia.* Hee hath reference to the murder of *Urias*, and ſaith, that all his mortall ſinnes are to be referred to it.

*Aug.* 3.

*Ambroſ.*

So

So Saint *Gregory*, and after them Maſter *Calvine*. Both *Davids* ſins were ſins of hot bloud: Firſt, bloud enflamed with luſt. Secondly, bloud enflamed with anger, and revenge. Here was the right bloud of lawfull marriage extinct by murder, a propagation of illegitimate bloud added by adultery. *Uxor*, a wife, became *mulier ahenea*, a brazen-fac'd woman, a ſhamefull and hatefull title; So both ſins here contained.

3 The greater ſin is here named: for murder is a more hainous ſinne then adultery: Adultery defileth the body, that may be thoroughly waſhed and made clean; but murder deſtroyeth the body, and ſpilleth the bloud on the earth like water, which cannot be gathered up againe. *Sol.* 3.

Adultery increaſeth the world, though with an illegitimate iſſue: murder depriveth the world of a legitimate. Here adultery defiled a woman: but murther loſt the ſtate of a faithfull ſervant. Adultery is an act of peccant nature: murther is againſt nature, contrary to humanity: *Sævire in propriam ſpeciem*, to be cruell againſt our own kinde, is hainous, and therfore lay more heavy upon the conſcience of the offendor, was more offenſive to God and man, and needed more ſpeciall deprecation.

4 Sins are much weighed according to the meaſure of comfort given to them, and therfore ſuch ſins as are done upon a ſodain temptation, be commonly no other then ſins of infirmity; Satans ſurprizes, and our overtakings. Such was *Davids* adultery, for he was idle, he walked on the roof of his houſe: *Vidit, concupivit, accerſivit, convenit, &c.* He ſaw, deſired, ſent for her, confers, &c. *cætera quis neſcit?* the reſt who knows not? But his other ſin, a deliberate act of ſtudy, a premeditated miſchief, ſeen and allowed. Here was fulneſſe of malice, depth of cunning, faireſt pretexts of high favour, all to palliate a cloſe deſigned practice againſt the life of a faithfull ſervant. *Sol.* 4.

Sins on the by are often more hainous then the maine ſin. As here the making *Uriah* drunke, and killing him, worſe then the adultery.

So when we have deceived a neighbour in bargaining: the maintenance and ſupportation of our deceit by lying and ſwearing, defileth the conſcience more then the firſt ſin, Sinnes that come on for the ſhelter and occultation or for the defence and juſtification of any ſinne, weigh twice their own weight: becauſe they ſeem to make ſins out of meaſure ſinfull.

Adultery ſhould have beene declined; but being committed it ſhould have been preſently repented: but when in ſtead hereof ſin is added to ſinne, that over-meaſure of iniquity is more then the firſt tranſgreſſion. Therefore here wanted not cauſe from the monſtrous & provoking condition of this ſin, to put in a ſpeciall caution by prayer againſt it, that it deſtroy not utterly.

*Sol.* 5. 5 When *David* purpoſed to build an houſe to God: which was before this fall of his: God refuſed his offer.

1. *Chron.* 22. 8. Thou haſt ſhed bloud abundantly, thou haſt made great wars; thou ſhalt not build an houſe to my name, becauſe thou haſt ſhed much bloud upon the earth in my ſight. If the bloud of lawfull warre ſhed in the quarrell of God and his Church did foule *Davids* hands, and made them unfit for that work: No queſtion, but now *David* doth conſider how he hath ſhed the bloud of warre in peace: How he hath defiled his hands with innocent bloud, wilfully ſhed, which taketh from man the privilege of Gods Altar.

And the conſcience of this might well ſtirre him up to this particular requeſt. To be delivered from blouds: all ſerveth to admoniſh us,

1 To be very carefull how we do charge our conſciences with deliberate ſinnes, for they cleave faſt, and they weigh heavy.

Repentance hath ſomewhat to doe to put them off. So long as wee go no further then the evill wee would not do, and commit ſin with reluctation and griefe, wee are within the verge of mercy. But when once wee commit ſin with greedineſſe and delight, and beare out one ſinne with

with another, we forget and forſake, *quæ ad pacem*, what concerns our peace.

2 To do our beſt to preſerve the life of our brother: It is our bloud that runs in his veins: he is *caro de carne noſtra*, fleſh of our fleſh, and calls *Adam* and *Eve*, father and mother, as well as we. The vexation that *David* ſuſtained for this ſin may diſcourage any man to have bloudy hands. There is no conveyance to hide and conceal it; and grace is hardly obtained to pardon it.

2 *Promittit*, hee promiſes. *And my tongue ſhall ſing aloud of thy righteouſneſſe.*

1 *Quod promittit*, that hee promiſes.

2 *Quid.* what.

1 *Quod.* that.

This may beare a double conſtruction:

1 As a vow, *Lingua mea*, my tongue, &c.

2 As a declaration of the effect of that deliverance deſired.

1 *Votum*, a Vow. Theſe be noble and holy, great and good thoughts. As *Araunah* ſpake like a King to *David*, when he offered him his Floore, Oxen, &c. So *David* ſpeaks like a King to God, when he promiſeth to do ſomwhat for him.

All receive daily benefits of donation, of condonation: every one deſireth his owne turne ſerved, but few think of returning to give thanks: as the tenth of the Lepers. Many ſeeke the face of God for ſuch things as they want, ſpirituall or temporall: few bethink, *Ego autem quid Domino!* What ſhall I render to the Lord! *David* joyneth Petition and Promiſe with a conjunction copulative. *Libera me: & lingua mea:* Deliver me: and my tongue, &c. They ſhould not part: *Beneficium*, Benefit, *Officium*, Duty. With us one good turn asketh another; and they ſpeak to purpoſe, who when they requeſt do alſo promiſe. And it is happy for us, that we have to do with one that may be entreated to do us favours, and to expect our retribution after.

Thank-

Thankfulneſſe is a great loſer by our times.

1 It hath got an ill name: for bribes and all gifts either to buy or to corrupt juſtice, are called thankfulneſſe.

2 It hath not the libertie it had; it had wont to be free, now forced.

3 Onely it hath got place: for it had wont to follow a benefit, now it commonly goes before it. Nothing loſeth us the favour of God more then our barrenneſſe: If like the earth wee would bring forth an harveſt for the ſeed ſowed in us: if like the Sea wee did evaporate: If like rivers we did return to our Sea, whence we came, we might have *ſpem auguſtiorem*, a fuller hope, but commonly we are *ſepulchra beneficiorum, graves of benefits.*

2 Theſe words may be underſtood onely to declare the effect of Gods pardon, for the joy of it will ſet him a ſinging: and the favour of it will ſet him a worke to magnifie the righteouſneſſe of God.

*Pſal.* 107. 1, 2. It is *Davids* owne ruſe. *O give thanks to the Lord, Let the redeemed of the Lord ſay ſo.* But indeed the Prophet here deſireth God to ſet his inſtrument in tune: that hee may ſound his prayſe. For till God deliver him from the *Pſal.* 50. 17. foulneſſe of ſinne, he is unclean, and cannot be admitted *in chorum*, into the number of ſingers. God will refuſe him as before: What haſt thou to do, to declare it? But if God be pleaſed to remove all his ſins: then he ſhall be a fit inſtrument to ſound the prayſe of God. Therefore *Auguſt.* *Auguſtine, Admonet, non ut deponat prædicationem, ſed ut aſſumat pœnitentiam & obedientiam.* It is not as if he ceaſed to prayſe God, but that he takes to himſelf repentance and obedience. *Ex bono theſauro bona.* Good things from a good treaſury. God looked on *Abel* and his offering. So ſoon as ſin is removed, wee are preſently fit for prayſe. It is the generall part of our ſervice of God, and it makes our prayers and prayſes miſcarry, when we come to God charged with ſins, without repentance; waſh you, make *Eſay* 1. you clean, &c.

Then

Then come and let us reaſon together.

2 *Quid promittit.* What hee promiſes. Here obſerve:

1 What inſtrument he will uſe for Gods ſervice, *lingua*, the tongue.

2 *Lingua mea*, my tongue.

3 *Cantabit*, ſhall ſing. The manner of his ſervice.

4 Aloud: the intention.

5 The argument of his ſong: *juſtitiam*, righteouſnes.

6 *Tuam.* Thine.

1 *Linguâ*, the tongue.

This is *tuba animæ*, the ſoules trumpet. The beſt member that we have for this ſervice. So our old Engliſh Church Pſalmes doe reade, *I will ſing & give prayſe with the beſt member that I have.* The K. B. readeth, *I will ſing & give prayſe, even with my glory.* So *Awake up my glory, awake Pſaltery. Calvin* readeth: *Exurge lingua:* ariſe ô tongue. For that is the glorious inſtrument of Gods prayſe. The tongue hath an ill name in Scripture, becauſe it is the inſtrument of Gods diſhonour and our neighbours great hurt oftentimes. *Pſal.* 108. 1. *Pſal.* 57. 8.

The tongue of *David* had laſciviouſly courted *Uriah's* wife, and had ſpoken him faire to his hurt. The tongue often blaſphemeth God, the common crying ſinne of the time, lying, ſwearing, flattering, ſlandering, falſe witnes: *multiloquium*, much-ſpeaking, *turpiloquium*, filthy-ſpeaking: curſing, boaſting, &c. There are ſo many ſins of the tongue, that Saint *James* ſaith; *If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body. But if any man ſeeme to be religious, and bridleth not his tongue, this mans religion is vain.* It is *Davids* firſt note of the tenants of Gods houſe aloft, *He that ſpeaketh the truth in his heart, and backbiteth not with his tongue.* And it is the firſt rule for him that *deſireth life, and loveth many dayes, that hee may ſee good. Keepe thy tongue from evill, and thy lips from ſpeaking guile.* No leſſon ſo hard to be learned of us here, as the wiſe and diſ- *Jame.* 3. 2. *James* 1. 26. *Pſal* 15. 3. *Pſal.* 34. 12. 13.

creet

creet government of the tongue. *David* promiſed a
*Pſal.* 39. 1. ſingular care of this. *I ſaid, I will take heed to my wayes,*
*Lib.* 4 *c.* 13. *that I ſin not in my tongue. Socrates* reports of one *Pambo* an honeſt wel-meaning man, who came to his friend, deſiring him to teach him one of *Davids* Pſalmes, he read to him this Verſe. He anſwered: This one Verſe is enough: if I learn it well. Nineteen yeers after he ſaid: In all that time he had hardly learned that one Verſe.

*David* is now in a good way to employ his tongue in
*Pſal.* 12. 4. the ſervice of God. For they are out, which ſay, *with our tongue will we prevaile, our lips are our owne, who is Lord over us?* he that diſtinguiſhed man by this excellent gift from all other his creatures, meant it not to him for a rod to ſcourge himſelf, for a Scorpion to ſting his neighbour: nor for mans own ſelf puniſhment. There is better uſe to be made of it, as here.

2 *Lingua mea*, my tongue.

God cannot want prayſe and glory from his creatures: for *Cœli enarrant gloriam Dei*, the Heavens declare the glory of God, and one generation prayſeth him to another. But that is no thanke to thee; *Lingua mea, tua, ſua*, thy tongne, mine, his. As *David*, *Let every thing that hath breath prayſe the Lord.* So let every thing that hath a tongue ſing aloude, &c. Thou God of my ſalvation, let it be *lingua mea*, my tongue that ſings. To ſay the truth, why is it *lingua mea*, my tongue, but to ſerve mine own turn in offices of piety & charity? it hath not a better employment then the prayſe of the Lord. When any thing of ours doth omit or ſlight duty to our maker, our intereſt in it ceaſeth. For our bodies are temples of the Holy Ghoſt, and our tongue is the Organ of the Church; hee that made it tuned it to his prayſe. Chriſt cured the dumbe as well as the blinde, deafe, and lame, &c.

3 *Shall ſing.*

This is the voice of joy and gladneſſe in the tabernacles of the righteous. Theſe carry forth their ſeed with teares: they ſowe in teares, their dwelling is in *convalle*

*la-*

*lachrymarum*, in the vale of teares. Though they ſit by the rivers of Babel: they never hang up their Harps: they can and do ſing the ſong of the Lord in a ſtrange Land. For whatſoever their outward calamities are, which often waſh their faces with their teares, they have upright hearts to God, *My ſoule doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour.*

There is in every one of the Elect an outward man, which negotiateth in outward things, and hee hath his hands full. There is alſo an inward man, and he is willing, but weak. The calamities of life, the diſhonours done to Gods name and glory by others, the failings on our own part in duty, our fallings from it, doall work our grief, and turn our organs into the voice of them that weep. Yet in the midſt of theſe ſorrowes, wee may rejoyce in the Lord, like Muſique in the cabin, when the ſhip is in a ſtorm. *My ſong ſhall be alwayes of the loving kindneſſe of the Lord.*

Amongſt all the favours of God none taſteth ſtronger of his divine nature, none happieth us more in the peace of conſcience, and joy in the Holy Ghoſt, then his pardon of our ſin, and deliverance from it. *Fili, dimittuntur tibi peccata tua*, Sonne, thy ſinnes are forgiven thee, anſwereth *Davids* ſuite, *Sana animam meam*, heale my ſoule: for donation, the Lord doth not magnifie himſelf ſo much in it, ſeeing he hath power over all. But to pardon ſinnes, which do ſo violate his Majeſty, and are ſo contrary to his holineſſe, and doe ſo abuſe his bounty and free favour: this may make us ſing.

I never read that any thing which God gave away grieved him; but the ſins of men grieve him at the heart, and make him repent his making of them. Therefore no ſuch provocation to ſing, as deliverance from ſin by pardon.

Songs were in faſhion of old: the Church was full of Muſique, the old Teſtament full of ſongs.

Some of our curious Zelotes cry it down in Churches:

it did well when time was: but every particular perſon receiving Gods gracious pardon of his ſin in the ſpirituall comfort of his conſcience ſhall doe well to declare his thankfull recognition of it, and his ſingular delight in it, the cheerfulleſt way he can. *Is any merry? let him ſing.*

4 *Aloud.* This: for God, for himſelfe, for the Church.

1 *For God.* That his honour may be proclaimed, therfore they borrowed the voice of ſtill and lowd inſtruments. *David*: make the voice of his prayſe to be heard: *Dicite in gentibus*, tell it among the nations. *Sicut in Cœlo*, as in Heaven, there the quire of the new *Ieruſalē* ceaſe not day and night to voice the prayſes of God with cheerfull intention.

2 *For himſelfe.* Having received ſuch a benefit, hee cannot contain himſelfe, this new wine of ſpirituall joy which filleth his veſſell muſt have a vent.

All paſſions are lowd. Anger chides lowd: ſorrow cries lowd, feare ſhrieks lowd, and joy ſings lowd. So hee expreſſeth the vehemencie of his affection: for to whom much is forgiven, they love much.

3 *For others.* Iron whetteth iron, examples of zeale and devotion affect much, and therfore ſolemne and publique Aſſemblies doe generally tender the beſt ſervice to God, becauſe one provoketh another.

*And Saul is among the Prophets.* A conſcience once diſcharged from the burthen and annoyance of ſin, cannot containe it ſelfe. *O come, and I will tell you, &c.*

5 *Juſtitiam*, Righteouſneſſe.

*Quære.* Here is a *Quære*: why *David* chooſeth to ſing of the righteouſneſſe of God: for righteouſneſſe is levere, and puniſheth according to the rigour of the Law.

*Sol.* 1. 1 We anſwer, that God hath promiſed Penitents pardon, and it is juſt with him to performe his promiſe. True repentance hath ever had vertue enough againſt ſinne to remove it.

Forty dayes repentance in Niniveh did deliver from the

the ſins of ſo many and many more yeares of ſin. Theſe be the fingers of wine out of Chriſts own Cellar, the comfort that we have of Gods promiſe, and the effect that we feele of our true and unfeined repentance.

2 We may diſcerne by his former petition, *Purge me with Hyſſop*, that he had reſpect to the ſacrifice of Chriſt, and the expiation by his bloud, and there hee might challenge the righteouſneſſe of God: for it is juſt, *ſemel punire peccatum*, once to puniſh ſin: it ſmarted in Chriſt, &c. *Sol.* 2.

3 The full ſolution is: by righteouſneſſe here is underſtood the whole comprehenſion of all the attributes of God, for ſo the word is uſed often, ἐν τῇ δικαιοσύνῃ σου ἐξάγαγε τὴν ψυχήν μου ἐκ θλίψεως. So it is uſed often, even to this purpoſe, and for thy righteouſneſſe ſake bring my ſoule out of trouble. Chriſt ſo calleth him: *O righteous Father*. The pardon of our ſins ſetteth us in a ſtate of innocencie, which maketh the righteouſneſſe of God our ſong. *Sol.* 3.

6 *Tuam*, thine. We ſing Gods righteouſneſſe, not our own. *David* had no righteouſneſſe of his own worth a ſong: none of us have. Our righteouſneſſe never came into faſhion all the old teſtament through, the beſt of Gods Saints have felt the want of it, and complained heavily of their poverty that way.

Wee are well apaid, that Chriſt is made to us of God, wiſdome to beleeve and know the truth, and righteouſneſſe to juſtifie us in the ſight of our God: and ſanctification to purge us in ſome meaſure from our unrighteouſneſſe: and redemption to ſave us from the dominion of ſin, and the curſe of the Law. So *David*, I will go forth in the ſtrength of the Lord, and will make mention of thy righteouſneſſe onely. *Rejoyce in the Lord yee righteous, let them rejoyce whom he hath delivered, whom he hath called, whom he hath juſtified.* This righteouſneſſe of God in Chriſt ſhall ſtop the mouth of accuſation. *Who ſhall lay any thing to the charge? &c.* It is God that juſtifieth.

Mercy is that which provideth the remedy for our ſins, but righteouſneſſe doth exact the debt to the ut-

moſt farthing: Chriſt is our ranſome, and then righteouſneſſe giveth us the reward of our faith, even the ſalvation of our ſouls.

## VERSE 15.

*O Lord, open thou my lips: and my mouth ſhall ſhew forth thy praiſe.*

*David* having made a large promiſe in the former Verſe, *Lingua mea cantabit*, my tongue ſhall ſing, bethinketh himſelf of his naturall impotencie to this ſervice: & he addeth this petition for Gods help, & then reneweth his former promiſe. In the former he profeſſeth that his ſpirit is willing: here he confeſſeth that his fleſh is weak.

To make good his former promiſe, hee craves aid of God here, and then reneweth his promiſe: *Et os meum annunciabit, &c. And my mouth ſhall ſhew forth, &c.* This Verſicle the Church hath choſen to begin divine Service, and hath placed it in the next place after the Confeſſion, and Abſolution, as *David* did in this Pſalme: for when our ſins are removed by our repentance & Gods pardon, then, not till then wee are fit for prayer and prayſe. The words contain,

1 A Prayer.

2 A promiſe.

1 The prayer. *Domine labia mea, &c. Lord, open thou my lips. There is a ſeaſon for all things under the Sun,* a time to open, and a time to ſhut our lips. *David* ſaith, *I will keep my mouth with a bridle: I was dumbe with ſilence, I held*

Pſal. 9.

*hold my peace, even from good.* Yet here he deſireth to have his lips opened, but hee would have them of Gods opening, not his own. *Hactenus os meum ego aperui, & ideò in vaniloquio peccatum contraxi: nunc ut tu aperias deſidero, quia nihil niſi quod tu ſuggeſſeris loqui concupiſco.* I have hitherto opened my mouth, and therfore in vain-ſpeaking I have ſinned: now I deſire thee to open it, for I deſire to ſpeak nothing but what thou ſhalt put in my mouth. Greg in Pſal.

There is a door of utterance which none but God doth open, he keepeth the key: *he openeth, and no man ſhutteth; he ſhutteth, and no man openeth.*

Saint *Paul* deſireth the prayers of the *Coloſſians* for us, *that God would open to us a door of utterance, to ſpeake the myſtery of Chriſt.* That I may make it manifeſt, as I ought to ſpeak. For we cannot open this door our ſelves to ſpeak as we ought to ſpeak. Coloſſ. 4. 3.

Saint *Ambroſe* ſaith, ſeeing God ſaith to the wicked, *Quare tu enarras, &c? Claudit Deus os peccatoris.* Why doſt thou preach, &c. hee ſhuts the mouth of the ſinner. *Cujus os Deus aperit, hunc peccati abſolvit reatu.* Whoſe mouth God opens, he frees from the guilt of ſin. *Juſtos decet laudatio.* Prayſe becommeth the upright. *Non eſt ſpecioſa laus in ore peccatoris.* Prayſe is not ſeemly in the mouth of a ſinner. Weigh thy words in a ballance, and make a doore and bar for thy mouth. *The Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon.* Eccl. 8. 25. Iſay 50. 4.

If unſeaſonable ſpeaking to men may make anger, wee have more cauſe to beware wee ſpeake not to God out of time. And if God open our lips, we are out of that feare: for as he openeth our mouthes to ſpeak, ſo his ſpirit giveth utterance. Acts 2. 4.

Saint *Gregory* is very full in this point, and ſaith, *illius os Deus aperit qui attendit:* his mouth he opens, who obſerves,

1 *Quid.* what. 2 *Quando*, when. 3 *Ubi*, where. 4 *Cui loquatur*, to whom hee ſpeaks.

1 *Quid*

Pſal. 15. 2. 1 *Quid*, What, We muſt ſpeake *veritatem in corde*, the truth in our hearts. Our ſpeech ſeaſoned with ſalt. It muſt tend to edifying. *The heart of the wiſe guideth his mouth wiſely.*

Prov. 25. 11. 2 *Quando*, When. How good is a word in due ſeaſon! *A word ſpoken in ſeaſon is like apples of gold, and pictures of ſilver.*

3 *Ubi*, Where. As there is a time, ſo there is a place to open our lips. Chriſt was like a Lambe, *non aperies os*, thou ſhalt not open thy mouth, before *Pilate.*

4 *Cui*, to whom. *David refrained even from good words, whilſt the wicked was before him:* Counſell and reproofe are caſt away upon fooles and mad men, and ſcorners.

Saint *Gregory* addeth, there muſt be, 1 *Gravitas in ſenſu*, Weight in the ſenſe. 2 *Modus in verbis*, Meaſure in the words. 3 *Pondus in ſermone*, Weight in the words. Otherwiſe wee open our own mouthes, God o-

Pſal. 141. 3. peneth them not. It is *Davids* prayer to God, *Set a watch, O Lord, before my mouth, keepe the doore of my lips.*

Saint *Auguſtine* noteth, that it is *oſtium oris, ergo & aperiatur & claudatur. Aperiatur ad confeſſionē, claudatur ad excuſationem peccati.* The door of the mouth; therfore let it be opened and ſhut: opened to confeſſion, ſhut to excuſing of ſin. And *Ludolphus* ſaith, *Aperiri debet Deo, claudi; diabolo aperiri Deo in oratione, claudi in vanalocutione.* It muſt be opened to God, & ſhut to the Devill; opened to God in prayer, ſhut to the Devill in vain-ſpeaking.

*David* for ten moneths together was mute, ſinne had ſhut up his mouth, for as long as we live in impenitencie, a ſpirit of dumbnes poſſeſſeth us, we cannot neither pray or prayſe God. In this time his adultery did cry alowd: ſo did *Uriahs* drunkenneſſe, ſo did his letters to *Joab*, ſo did the murther of *Uriah.*

Now hee prayeth that the mouth of accuſation may be ſtopt, and that God would open his mouth, that he may

ſpeak

ſpeak for himſelf againſt theſe accuſing ſins, that hee may magnifie the lovingkindneſſe of the Lord.

1 I conceive, that this petition for the opening of his lips, intendeth a fitting & preparing of him for the praiſe of God.

Wee adviſe well before wee put up a petition in the cauſes of our eſtate, or good name to any ſuperiour authority. More ought wee to God: he beſt knoweth himſelf how to accommodate us to his ſervice, and therefore, *Domine aperias*, Lord, open thou.

The neceſſity of an holy preparation for any part of Gods Service, doth admoniſh and exact an holy advice with God before we go about it. Reading of his word, meditation, invocation of his Name by prayer, that hee would put our hearts in tune, and ſet our ſong of his prayſes for us, that wee may ſing *Canticum Domini*, the ſong of the Lord: and then it will be *Canticum Domino*, a ſong to the Lord.

2 We may alſo conclude from hence, that though an inward worſhip of the heart be much commended to us in Scripture, ſo *Mary*, *My ſoule doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour*, and *David* ſtirreth up his ſoule to this ſervice; *My ſoule prayſe thou the Lord, &c.* Yet that mentall and animal ſervice is not all that God requireth: hee would have the ſervice alſo of our lips, & of our tongue, which is our glory. And to make the voice of Gods prayſe to be heard, he ſaith: *I wil prayſe God with my glory. Awake Lute and Harpe, awake my tongue or my glory.* And he calleth upon the Church, *to prayſe him in the ſound of the trumpet, with timbrell and pipe, with ſtringed inſtruments and organs. Upon the lowd Cymbals, upon the high ſounding Cymbals.* For as we have our private Chappels for our private duties; the ſecret of our heart, and the cloſets of our conſcience: So we have our part in *Choro* in the Congregation of Gods Saints: and there wee muſt ſing cheerfully and lowd, that God may

may be prayſed according to his excellent greatneſſe: this is heaven upon earth.

*Pſal* 12 4. 3. The bold ſinners ſay: *Our lips are our own, who is Lord over us?* Theſe aſſume to themſelves both power and skill to menage their tongue, and acknowledge no Lord above them, to reſtrain or check them.

*David* in his *Domine aperias*, Lord, open thou, confeſſeth a Lord above him. And there is no ſuch way to impudent freedome of ſpeech, as a bold contempt of autority. It is one of the provoking ſins of our time, the over-bold liberty of ſpeech and procacity of the pen, cenſuring and depraving Superiours, ſcandalizing all that our diſlike hath ſet light.

The ground of this gall and worm-wood in the tongues and pens of the time, is a vain opinion that there is no Lord over us to ſtop our mouth, and to tongue-tie us. Yet wee know the laſh of the Law ſmarteth upon ſome that ſhoote for arrowes bitter words, and ſome are made examples of terror to awe others.

But if men feare not thoſe Lords and Lawes which take this petulancie of the tongue to talke, *David* confeſſeth a Lord in my Text, to whom he committeth the opening of his mouth. *Domine aperias*, Lord, open thou.

Let us take heed how we rule our Lips, and how wee open them before him: for by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

And of every idle word that we ſpeake, we ſhall give accompt to him in the day of judgment.

Evill words corrupt good manners: and ſuch as doe evill are but hardned and exaſperate by Libels, and ſcandalous obloquies.

*Iude v.* 9. When *Michael* the Archangell diſputed againſt the Divell, about the body of *Moſes*, he durſt not bring againſt him a rayling accuſation.

True and juſt quarrels by intemperancie of the tongue may turne into rayling accuſation: and it is not reproofe, but

but rayling: ſo *Aug. Quicqnid lacerato animo dixeris, malè dixeris.* Whatſoever thou ſpeakeſt with a diſtracted minde, thou ſpeakeſt evill. Beloved, there is a Lord over us, who hath dominion of all our parts: if he open our eyes, we ſhall ſee clearely; if he open our eares, we ſhall heare quickly: if he open our lippes, we ſhall ſpeake wiſely and ſoberly.

This is our Maſter-piece, to governe our tongue well; to open and ſhut the doore of our lippes wiſely and ſeaſonably.

He that keepeth his mouth, keepeth his life: but hee that openeth wide his lippes, ſhall have deſtruction. *Prov.* 13.3.

The wicked is ſnared by the tranſgreſſion of his lippes: but a man ſhall be ſatisfied with good by the fruit of his mouth. Who ſo keepeth his mouth and his tongue, keepeth his ſoule from troubles. We have no better way to decline the danger of the tongue, to reape the good fruit of it, then *Prov.* 12, 13, 14 *Prov.* 21.23.

1 To pray, as here, *Domine, labia*, Lord, open thou my lips: or as *David*, *Let the words of my mouth, and the meditation of my heart be acceptable, &c. Set a watch, O Lord, before my mouth.*

2 To reſolve as *David*, to take heed, *ne peccemus lingua*, leſt wee offend in our tongue. To keepe our mouth bridled, not to ſpeak thine own words. *Eſay* 58.13.

3 The promiſe ſubjoyned, ſetteth the tongue a work, and giveth it matter of ſong and ſpeech. *And my mouth ſhall ſhew forth, &c.*

Saint *Gregory* obſerveth the ſequence of the text: firſt, hee deſireth pardon, then hee promiſeth prayſe. *Innuens, quòd illi ſoli poſſunt percipere dulcedinem laudis, qui peccatorum impetraverint remiſſionem.* Implying, that they alone can taſte the ſweetneſſe of prayſe, who have obtained remiſſion of ſins. 1. *Note.*

Another note hee hath, that the wicked do not prayſe God *ore ſuo*, with their own mouth, for ſuch as have enſlaved themſelves to the Devill by ſin, and as the Apoſtle 2. *Note.*

ſaith, *have made their members ſervants of ſinne*, they have no mouthes, nor tongues, nor eyes, nor hands of their own. We cannot call it *os noſtrum* our mouth, except we recover it from the ſervice of Satan. God is not prayſed, but diſhonoured in ſuch mouthes.

3. *Note.* Saint *Auguſtine* obſerveth a good argument for diſcourſe well choſen by *David*, to ſet his tongue a worke; the prayſe of God: here a man may begin, and never want matter to magnifie the name of the Lord: *for his name onely his excellent, and his prayſe is above heaven and earth.*

Saint *Auguſtine* applyeth this text to the preſent occaſion, and nameth three favours ſhewed to *David*, all well deſerving this prayſe.

1 *Quia ut confiterer monitus ſum.* Becauſe I am admoniſhed to confeſſe my ſin.

2 *Quia peccans non derelictus ſum.* Becauſe ſinning, I am not forſaken.

3 *Quia ut ſecurus eſſem mundatus ſum.* Becauſe I am clenſed, that I may be ſecure.

Theſe are all worthy of our prayſe of God all our lifes through.

4. *Note.* 4 Saint *Auguſtine* ſaith of God. *Nec melior eſt ſi laudaveris, nec deterior ſi vituperaveris.* He is neither better, if thou prayſe him, nor worſe if thou diſprayſe him. He is ſo ſelfſufficient, as nothing can be added to him to make him greater, nothing can be abated to make him leſſe then he is. *Juſtos decet laudatio.* Prayſe becomes the upright. It becometh us well, and it exerciſeth our love, and duty, and zeale, and inciteth others by our example, to give the Lord the honour due to his name.

*Origen* and *Ambroſe* both obſerve, that the onely way to magnifie and prayſe the name of the Lord is, to renew his image in us by repentance and good life in holineſſe and righteouſneſſe before him: for ſo he may appear greater in us, though he cannot be made greater by us, for hee is *Optimus Maximus*, the Beſt and the Greateſt.

So

So *Auguſtine*, *Qui maledicit domino, ipſe minuitur, qui benedicit, ipſe augetur.* Hee that ſpeakes evill of the Lord, he himſelfe is diminiſhed; hee that bleſſeth him, is himſelfe increaſed. The more wee prayſe him, the more we grow from grace to grace. How can we employ our tongues better, then in ſpeaking his prayſe by whom we ſpeak? The Creeple that was repaired by the miniſtery of *Peter* and *John*, *leaping up ſtood, and walked, and entred with them into the Temple, walking, and leaping, and prayſing God.* Then are the favours of God ſowne in good ground, when they come up again in prayſe and thankſgiving. This is an heavenly negotiation, the importation of Gods mercies and bleſſings: the exportation of Gods due prayſes, and our hearty thankſ-givings. *Acts* 3. 8.

*Annunciabit*, ſhall ſhew forth, is another note: for ſo *David* profeſſeth, *I have not hid thy righteouſneſſe within my heart: I have declared thy faithfulneſſe, and thy ſalvation: I have not concealed thy loving kinanes, and thy truth from the great Congregation.* 5. *Note.* *Pſal.* 40. 10.

*David* was a publike perſon, both *ſicut Rex*, as a King, *ſicut Propheta*, as a Prophet, and he had given publike offence to the Church by his ſin: to the State by defiling his Land with bloud, and killing a faithfull ſervant of State: hee had cauſe to declare the prayſe of God openly for his pardon and reconciliation. The heart is the ſecret temple of Gods prayſe: but zeale and devotion if it be ſincere, cannot contain it ſelfe, So *David*, *My heart was hote within me; while I was muſing the fire burned, then ſpake I with my tongue.* *Pſal.* 39. 3.

A good man hath *bonum theſaurum cordis*, a good treaſure of his heart, and from thence *profert bona*, he bringeth forth good things: he doth not alwayes hide them there, that I may ſpeake wiſely, that I may ſpeake heartily, that I may ſpeake ſeaſonably, that I may ſpeake openly of thy prayſe, *Domine, labia mea aperias*, Lord, open thou my lips.

*Laudem tuam*, thy prayſe, not *meam*, mine. Ceaſe from 6. *Note.*

man whoſe breath is in his noſtrils: for wherin is hee to be prayſed? Great perſons are unhappy in that they have too many flatterers to prayſe them beyond meaſure, which breeds that diſeaſe of greatneſſe, which is called, *tumor cordis*, the ſwelling of the heart. Let them be never ſo faulty, they ſhall be prayſed whileſt they live, for feare or flattery.

*David* teacheth all the Church here, and very often in his Pſalmes where to beſtow prayſe, even upon God, where there can be no feare of over-doing. Yet we juſtly prayſe *David*, the holy Ghoſt doth ſo, ſaying, that he ſerved the Lord, and walked before him *recto corde*, with an upright heart: Save onely herein, Wee prayſe his open confeſſion, his humiliation, his deprecation, his ſupplication, his full repentance.

*Applic.* For our ſelves, if wee look about us well, wee ſhall ſee great cauſe to prayſe the name of the Lord. But if wee look well into our ſelves, we ſhall diſcern a great unfitneſſe and weakneſſe in us to do it. If thy ſoule would prayſe the Lord, forget not all his benefits. Recount with thy ſelfe what he hath done for the Church, for the State in which thou liveſt, for thy ſelf in thy own perſon, in thy parents, in thy children, in thy ſoule, in thy body, in temporall, in eternall favours, corporall and ſpirituall. When thou haſt caſt up the account of thy debts, and ſeeſt how much prayſe is due to God, how unable thou art to pay this debt, here is thy remedy. *Domine, labia noſtra aperies*, Lord, open thou my lips, &c.

7. *Note.* This & in my text affordeth one note more, for this fitting of us to Gods ſervice, exacteth of us performance of duty. If God open our lips, our mouthes muſt ſhew forth his prayſe. Elſe we ſhall prove ill husbands of Gods ſpirituall talent.

There is no ſuch ſpirituall thriving in the graces of God, as by a preſent employing & uſing of them. *Aperies*, thou ſhalt open, *& annunciabit*, & it ſhal ſhew forth. Loſe no time: here is no full point at *Domine, labia mea aperies*, Lord,

Lord, open thou my lips: the promiſe treadeth on the heel of the prayer, and the mouth muſt no ſooner be opened, but the prayſe of God muſt be preſently declared. Wee are in haſte with God when we want any thing, *O Lord, make no long tarrying.* Do as thou wouldeſt be done to: when the clock is wound up, the wheels are preſently in motion to make the clock ſtrike.

We have every day freſh matter of prayſe to open our mouthes. Let the hearts therefore of them rejoyce that feare the Lord: *Rumpantur & ilia Codro.* With envy thrice accurſt, Let *Codrus* bowels burſt.

## VERSE 16.

*For thou deſireſt no ſacrifice; elſe would I give it: thou delighteſt not in burnt Offering.*

HEre is reaſon given why *David* craveth help of God, to enable him to his prayſe: and he declareth,

1 In the negative, what kinde of Sacrifices, if they be not otherwiſe accompanied, do not pleaſe God, *Verſe* 16.

2 In the affirmative, with what kinde of Sacrifices God is pleaſed.

In the firſt he ſheweth,

1 His own forwardneſſe in that kinde of ſervice, *I would give it thee.*

2 Gods diſtaſte, { 1 *Non deſideras*, thou requireſt not, 2 *Non delectaris*, thou art not delighted with.

1 Of *Davids* forwardneſſe for outward worſhip and ſervice, by the ceremonious and legall oblations. Elſe *I*

*would give it thee:* for the Law impoſed a neceſſity of ſuch Sacrifices.

1 *David* was a King, and therefore able to performe theſe: he was not ſo penurious to ſpare his purſe, to deny God his due. His poorer ſubjects did not thinke much of it, to performe the impoſitions of the Law.

2 *David* was a Prophet, and hee ſtirred up others to this duty, and was willing to performe this.

3 God to whom theſe oblations by the law were tendred, had required this kinde of ſervice. *I would give it thee*, there is nothing that wee have too good for him: he openeth his hand, and he filleth ours. And we give him but of his own, whatſoever wee give to him: hee layeth claime to all our offerings as his own. *For every beaſt in the forreſt is mine: and the cattle upon a thouſand hils. I know all the fowles of the mountains, and the wild beaſts of the field are mine.* So here moveth no thrift of parſimony in *David*, he hath a full hand, hee hath a willing heart to do God this ſervice: and hee holdeth God worthy of his offerings.

*Pſal* 50. 10, 11.

This meeteth with the hypocriſie of ſome Profeſſors, who are free in the calues of their lips; which one calleth well *labia vitulorum*, the lips of calves, but they love a cheap religion that ſaveth their purſes. They grudge to honour God with their riches, and thinke much to be at any charge in his ſervice. They tender God, themſelues and their hearts, but not their treaſure where their hearts are. Such were they whom *Malachie* reproveth, whom God there calleth to account. Yee have ſnuffed at it, ſaith the Lord of hoſts, and yee have brought that which was torn, and the lame, and the ſick. That ye brought an offering, ſhould I accept this of your hand, ſaith the Lord? But curſed be the deceiver, which hath in his flocke a male, and voweth and ſacrificeth to the Lord a corrupt thing: for I am a great King, ſaith the Lord of Hoſts, and my name is dreadfull among the heathen. They that think either

*Mal.* 1. 13, 14.

either nothing at all, or the worſt of all good enough for God, are branded with the curſe of God.

This Prophet reproveth the peoples wretched ſparing in two things, wherby the honour of God was blemiſhed, and God was robbed.

1 In ſacrifices which were offered immediatly to himſelf, which the Law required.

2 In tithes which were ordained for the maintenance of Gods holy worſhip, in the ſuſtentation of the Prieſts who attended his altar and ſervice.

In both theſe God was robbed and his ſervice hindred by the covetous ſparing, and wretched miſerableneſſe of the people: which brought the curſe of God upon their perſons and their goods: hee biddeth them tender ſuch preſents to their Governour, as they do offer unto him, and ſee whether he will be pleaſed with them, or accept their perſons. *Verſe* 8.

God would not have his Prieſts ſerve, and ſterve at his altar: *You have robbed mee (ſaith hee) in tithes and offerings. Ye are curſed with a curſe, for yee have robbed me.* He ſheweth them a way of his bleſſing, and their thrift. *Bring ye all the tithes into the ſtorehouſe, and prove me now herewith, ſaith the Lord of Hoſts: If I will not open you now the windowes of Heaven, and powre out a bleſſing, that there ſhall not be room enough to receive it. And I will rebuke the devourer for your ſakes: and hee ſhall not deſtroy the fruits of your ground, neither ſhall your vine caſt her fruit before the time in your field.* You ſee there is nothing loſt by that which is beſtowed toward the ſupportation of Gods worſhip: yea a bleſſing of plenty and increaſe is promiſed, and the curſe of the Lord is declined and put off by ſuch ſervice. Therfore *David* profeſſeth that hee would willingly give ſacrifice to God, and abate nothing of that which the law requireth of him toward his worſhip. *Mal.* 3. 8, 9. *Verſe* 10.

*Elſe would I give it thee.*

And good reaſon it is, that we who lie daily at the beautifull

tifull gate of his Temple begging almes of him, and receiving from his open hand, who openeth his hand, and filleth with his plenty every living thing, ſhould not think much to return to him again ſuch offerings of our goods as his law requireth.

For as exchange of gifts doth much maintaine friendſhip here betweene man and man, which importeth a communion of goods between friends: So no queſtion but it confirmeth the mutuall love betweene God and his children, and faithfull people, when God openeth the Heavens, and powreth down bleſſings upon them, and when they againe in firſt-fruits, tithes, and ſacrifices, and oblations in charitable almes, benevolences, gifts, and holy legacies, living and dying, remember to honour God with their ſubſtance.

Let me commend this holy example of forward zeale in *David* to our imitation, that wee would be willing to give God any thing that we have, and think nothing too much, too good for his ſervice. For we were the children of death, and he bought us with a price, the hardeſt bargain and deareſt peniworth that was ever bought, the hotteſt perquiſite. *For we were not redeemed with things corruptible, as gold, and ſilver, but with the blond of his Sonne, as of a Lambe without ſpot, the Sonne of his boſome in whom he was well pleaſed, he ſpared not that Sonne, but gave him: gave him to death, the death of the croſſe: gave him for us who were his enemies, who ſought no ſalvation, and asked none of him*, but rather fled away in our firſt parents from his preſence, and hid our ſelves from him, he ſought us out in the cool of the day, and offered us his Sonne, the ſeed of the woman to bruiſe the head of the Serpent, that we may ſay, His glory is great in our ſalvation. This Sonne hath made ſo eaſie and open a way to the throne of grace, and hath opened the hand of the Father ſo wide to us, that if wee open our mouthes wide, he will fill them. *And whatſoever we aske the Father in his name, he will give it.*

I never reade that gifts given to God did make the giver poore: and the rich young man in the Goſpel might have taken Chriſts word for it, that giving all hee had to the poor, and following him had made him no loſer upon the account.

2 From this, *utique dediſſem*, I would have given, if we obſerve what he had given, which was ſacrifice. This expreſſeth the time in which *David* lived under the law, wherin ſacrifices were in ſeaſon: and if we read the law concerning them, and the practice of the Church in thoſe times, Wee ſhall ſee how coſtly Religion was under the law. That law was made and eſtabliſhed by God in *Moſes* his time, and the preciſe manner of ordering that ſervice punctually ſet down: yet the law of ſacrifices was as old as the World, the preſſe injunction, and expreſſe elucidation of the law was reſerved to *Moſes* his time. The morall Law is an everlaſting Law, and the ten Commandements were as juſtly exacted from the beginning as at any time ſince; yet the ſolemne publique proclaiming of the Law was on Mount *Sinai*, when God gave it to *Moſes* in two tables of his own writing. For then God began to eſtabliſh a full and entire body of a Church in Eccleſiaſticall, and Morall, and Civill government: that it might enter ſo into *Canaan*.

For the antiquity of Sacrifices, wee read firſt of them in the ſtory of *Cain* and *Abel*. For ſo ſoon as we reade of their birth in the two firſt Verſes of the fourth Chapter, the third and fourth Verſes report their Sacrifice, which doth not conclude, as ſome would have it, that this was a wil-worſhip of their owne deviſing, approved by God, & by him after made into a law. This were to make man after his fall the authour of this law. Rather we conceive that this was a ſervice commanded by God to *Adam*, and by him practiſed and taught in his Family, and ſo derived to after-times.

For we reade of *Noah* when he came out of the Arke, *that he builded an altar to the Lord, and took of every clean* Gen. 8. 20, 21.

*beaſt, and of every clean fowle, and offered burnt offerings on the altar: and the Lord ſmelled a ſweet ſavour, and hee ſaid in his heart, I will not again curſe the ground any more for mans ſake.* And long before *Moſes*, *Abraham being commanded by God to offer his ſonne, built an altar; and God ſparing his ſonne, he offered a Ramme for a burnt offering in ſtead of his ſonne.*

Gen. 22. 13.

De Conſenſu Evang. l. 2. c. 8.

Saint *Auguſtine* concludes from hence, that God commanded this kinde of ſervice: for by the light of nature *Socrates* who was by the Oracle pronounced the moſt wiſe of all men then living did affirme, *Unumquemque Deum ſic coli oportere, quomodo ſeipſe colendum eſſe præceperit.* Every God is ſo to be worſhipped, as he himſelf hath commanded. For *Every man is brutiſh by his knowledge*: and the Apoſtle ſaith, *They that are in the fleſh cannot pleaſe God.* For it is written, *I will deſtroy the wiſdome of the wiſe, and will bring to nothing the underſtanding of the prudent. Fleſh and blond cannot reveale to us the myſtery of Gods worſhip. Ye ſhall not do every man whatſoever is right in his own eyes*; concerning the worſhip of God; but he directeth it, and ſo it muſt be.

Ier. 51. 17. Rom. 8. 8. 1. Cor. 1. 19. Deut. 12. 8.

The uſe and intention of Sacrifices declareth this: for they were

1 Either for pacification of God provoked againſt us for ſin.

2 Or for teſtification of our faith in the *Meſſiah* promiſed, of whom theſe Sacrifices were a figure.

3 Or for expreſſion of our thankfull duty to God for his favours. All which declare the Commandement of God, and not the wit, or will of man to have deviſed and eſtabliſhed this manner of ſervice. But that which doth conclude the point againſt all contradiction is Gods declaring of himſelf by his law after eſtabliſhed to approve this ſervice, and to command it to poſterity by ſo particular and preciſe injunction: for this cleareth it to us, that he was not the approver onely, but the author of this ſervice.

And

And indeed ſeeing that there was no uſe of the bodies of beaſts or fowles before the flood for food, no fleſh being then eaten, and the fruits of the earth ſuſteining the life of man. The uſe of them for ſacrifice was convenient for thoſe times, and God was gracious in his accepting of them to that uſe, though he needed them not.

It is no improbable opinion of them who think that after God had given his judgement upon our firſt parents, and reveiled Chriſt to them, that they offered to him a ſacrifice of cleane beaſts in token of their thankfulneſſe, and in purpoſe, and with vow and promiſe of future obedience, and that God clothed their nakedneſſe with the skins of their ſacrifices.

In the whole time before the floud, the Cõmandement was eaſie for ſacrifices, becauſe there was little other uſe of the bodies of theſe creatures.

But when the law of Ceremonies was eſtabliſhed in *Moſes* his time; the cattle of the people were a great part of their wealth, and then it grew very coſtly to ſerve the Lord ſo.

There were ſacrifices of courſe, as the *Juge ſacrificium*, which ſpent two Lambes a day conſtantly: one in the morning, the other in the evening.

There were burnt offerings which were all conſumed by fire upon the Altar: *ad reverentiam majeſtatis*, in reverence of Gods majeſty.

There were ſin-offerings for propitiation.

There were peace-offerings for reconciliation and thankſgiving.

*David* in reſpect of his duty to God and offence committed againſt God, ſhould have offered all theſe ſacrifices, and hee proteſteth a willingneſſe to give them. *Elſe would I have given thee*: Eſpecially now at laſt having obtained peace with God, hee ought to have expreſt his thankfull duty to God in a peace-offering: which he was willing to have done.

Let me onely obſerve in this paſſage, how coſtly the

Religion of thoſe times was under the Law. The common charge of the Sanctuary: the maintenance of the houſe of God, with all things neceſſary for Gods ſervice. The maintenance of the perſons employed in the ſpeciall miniſtery in holy things.

The coſt of ſacrifices of all ſorts: the labour and coſt of journey to the ſolemne Feaſts. Every private perſons neceſſary ſacrifices and oblations upon particular occaſions, amount to a very great charge, which yet was impoſed by God, and born by the people.

We live in times of much more outward eaſe of body, much leſſe charge of the purſe.

Wee have houſes of our God ready built to our hands, the ſupportation of them is eſteemed a burthen. Our fathers ſet out competent maintenance for the Miniſterie, our brethren have weighed it and found it too heavy for us. It is the viciſſitude of times, one age gathered ſtones together, another ſcattered them. The Church was complained of to devoure the Common-wealth. The Common-wealth hath made it ſelfe amends. Wee have no cauſe to complaine of the coſt of our Religion. But ſuch as are faithfull in it are of *Davids* minde: that if God deſired their goods, their labours, their bloud, their lives in ſacrifice, they would give all, to him who is all in all. You ſee the aime of my obſervation from *Davids* words. *If thou deſiredſt it, I would give it thee:* to perſwade you to hold nothing you have too precious or deare for God.

Superſtition might over-do in the menaging this principle; but true judgement, and truth it ſelfe have eſtabliſhed it. When the willing hearts of the people brought more then was needfull to the Sanctuary of God, curious ſuperſtition could have found vent for it all in coſtly adornments. *Exod.* 36, 6.

*Moſes* in wiſdome ſet a *non plus* to their offerings. There is a *ſatis* an enough in them alſo.

And though our willing mindes would tender the whole heap to the ſervice of God: our well guided wiſdome

dome will remember what is holy, and what is comely.

2 Gods diſtaſte of this kind of ſervice: *non deſideras, non delectaris*, thou deſireſt not, thou art not delighted with.

You may demand how this may be. Seeing there is ſo expreſſe Commandement in the Ceremoniall Law for ſacrifices? *Quære.*

Scriptures require wiſe Readers, elſe they may be perverted to the Readers deſtruction as the Apoſtle ſaith.

1 Then we anſwer, that all the negative propoſitions in Scripture, are not to be underſtood ἁπλῶς, in their full and peremptory ſenſe. *Sol.* 1.

Some do include a comparative relation, and do intimate the manner and meaſure of the thing denied. Let no man thinke that *David* doth contradict the expreſſe law of ſacrifices, that were to walke contrary to God: yea *David* were contrary to himſelf, if he ſhould abſolutely and in peremptory ſenſe deny Gods requiring or his performing ſacrifices to God. For we all know that *David* lived in a time wherin ſacrifices were in ſeaſon: and himſelf concludeth this Pſalme after this manner, thus ſaying, *Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſſe, with burnt offering, and whole burnt offering, then ſhall they offer bullocks upon thine altar.* Therfore the words of my text are not true in a peremptory, but a qualified ſenſe. Wee muſt take heed that we do not ſet Scripture againſt Scripture: there is no ſtrife of tongus in Gods tabernacle. When God ſaith, *I will have mercy, and not ſacrifice*; he doth not peremptorily deny ſacrifice, but hee ſheweth which of theſe two do beſt pleaſe him. Both: but rather *mercy then ſacrifice*. For ſacrifices be oblations, *alienæ carnis*, of anothers fleſh, but mercy is an oblation *noſtri cordis*, of our own heart. Therfore Chriſt ſaith, *Go and learn what that meanes*: For we muſt not preſs the letter, but the meaning of the H. Ghoſt in that ſaying. So in the words following, *I am not come to call the righteous, but ſinners to repentance*: he came to call the righteous, ſuch as were already ſetled his, and to confirm them, *Math.* 9. 13.

and to make their calling more effectuall: but his chiefe buſineſſe was to call ſinners to converſion. So when wiſ-

Prov. 8. 10. dome ſaith, *Receive my inſtruction, and not ſilver:* he doth not interdict the uſe and receit of ſilver, but deſireth that we ſhould rather give our hearts & deſires to affect wiſdome then riches. The following words cleer it, *and*

Luke 14 12. *knowledg rather then choice gold:* and ſo Chriſt ſaith, *When thou makeſt a dinner or ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; but the poore, the maimed, the lame, the blind.*

Chriſt directly forbiddeth not the invitation of our friends: we have many examples in Scripture to the contrary: but he directeth hoſpitality to the exerciſe of mer-

1. Cor. 1. 17. cy. So Saint *Paul, He ſent me not to baptize, but to preach the Goſpell,* He doth not directly deny his miſſion to that: for it is his commiſſion. *Ite, & prædicate baptizantes,* Go and preach baptizing; And he did not tranſgreſſe his inſtructions when he baptized *Criſpus* and *Gaius,* and the houſhold of *Stephanas.* But the chief uſe of his miniſtery was preaching the Goſpell. Theſe examples cleere my text, that ſacrifice and offerings by fire were not peremptorily refuſed by God from *David,* but that theſe outward ſervices which might be performed by Hypocrites were no amends for *Davids* great and provoking ſinne; there was ſomewhat elſe rather to be done, which God would accept better, which is ſet down in the next Verſe. And we muſt apply our ſelves to ſuch ſervice as will beſt pleaſe our God.

*Sol.* 2. 2 Let us conſider *David* as a Prophet of the Lord, and this Pſalme publiſhed for the perpetuall uſe of the Church: and ſo it hath regard rather to that kinde of ſervice which ſhould ever continue in the Church, then to the Ceremonies of the preſent Law which in Chriſt ſhould end.

And ſo we may ſay in peremptory ſenſe, that God deſired not, delighted not in ſacrifice. And referring theſe words to the time of the Goſpel, they hold in fulneſſe of ſenſe.

For

For this we have good warrant, ſacrifice and offering thou diddeſt not deſire: burnt offering, and ſin-offering haſt thou not required. Then ſaid I, *Lo, I come,* &c. This hath propheticall reference to the time of the Goſpell, to the comming of Chriſt. *Pſal.* 40. 6.

4 Theſe ſacrifices offered according to the Law were the ordinance of God, yet the authour ſaith: It is not poſſible that the bloud of Buls & Goats ſhould take away ſins. *Heb.* 10.

5 Wherfore when he commeth into the world he ſaith: *Sacrifice, and offering thou wouldeſt not*, but *Corpus aptaſti mihi*: A body haſt thou fitted for me.

6 In burnt offerings and ſacrifice for ſin thou haſt had no pleaſure.

*Then ſaid I, Lo, I come.* *Verſe* 9.

He taketh away the firſt, that hee may eſtabliſh the ſecond.

This cleareth the place well: for the words having reference to Chriſt, the onely true and ſufficient ſacrifice for ſin, we may ſay with *David: non deſideras, non delectaris*: thou requireſt not, thou art not delighted with. So *diſtingue tempora*, diſtinguiſh the times, and all is well.

3 The ſervice of God required both an outward and inward man; outward and inward acts of Religion, both impoſed by the Law. *Sol.* 3.

The outward ſervice without the inward God deſired not: The outward ſerved onely to expreſſe the inward. When the outward goeth alone, God goeth beyond *non deſidero, non delector*: I deſire not, I am not delighted, to an hatred and abomination thereof: as to the *Jews*. *To what purpoſe is the multitude of your ſacrifices to me: I am full,* &c. *When you come, Quis requiſivit, Who hath required them? Bring no more vain oblations, incenſe is abomination unto me. New Moons, Sabbaths, ſolemne aſſemblies I cannot away with it, it is iniquity. My ſoule hateth them, they are a trouble to mee, I am weary to beare them. When you ſpread forth your hands, I will hide mine eyes: when you pray I will not heare.* *Eſay* 1. 11. 12. 13. 14. 15.

They

They that come to reconcile themſelves to God for ſin, muſt not thinke that God is taken with theſe outward things.

In the firſt ſacrifices that we read of in the Bible, *Cain* was refuſed, *Abel* was accepted. For God looked not, *quid in manu:* what in the hand, but *quo corde*, with what heart.

So *David* muſt be underſtood here: that God deſired not ſacrifices or burnt offerings, he delighted not in them: true it is he commanded them, but not for themſelves, but as outward expreſſures of inward affection and zeale, and devotion, faith and repentance. Therfore it is ſaid, *by faith Abel offered to God a more excellent ſacrifice then Cain, by which he obtained witneſſe of God, that he was righteous.* By which faith, or by which ſacrifice filled by faith he had that witneſſe. *David* having ſo heinouſly offended God as you have heard, declareth, that outward ſervice by ſacrifices, is not the way of reconciliation.

Heb 11. 4. πλείονα.

The *Jews* put too much confidence in this kind of worſhip, and wee had need to rectifie Religion in this point. Outward duties are ſeverely exacted by the ordinance of God. But the deſire of God is not to them, nor his delight in them: his Commandement and his deſire, his precept and his delight, are a full ſacrifice, outward and inward. When theſe are parted, it is not religion, but formall and ceremoniall profeſſion onely. The outward ſervice of God is but the body and carcaſſe of the ſervice: the inward is the ſoule; and as a body without a ſoule is dead, ſo is the outward without the inward.

The *Jews* were very peccant in this kinde, and placed their Religion much in theſe outward Ceremonies. The *Phariſies* who were the Puritans of thoſe times did affect outward appearances, praying and giving almes, and faſting, and diſfiguring their faces to be ſeene of men: and all their auſterity of life was in ſight, to breed opinion of holineſſe, which Chriſt detecteth, and deteſteth.

This was the leaven of the *Phariſies* that ſowred all the maſſe

maſſe of their Religion. And *David* would teach us here, that God never deſired theſe outward things alone, or for themſelves, but for the better advancement of his ſervice, for the further and clearer remonſtrance of our loving duty to him.

For what careth God for any thing of ours, who have all that we poſſeſſe of his free gift? And why may not an Hypocrite have as full an hand, though not as free an heart to offer ſacrifice to God, as the moſt holy and devout ſervant of God hath?

You ſee the leſſon here read to you, that you muſt not think to pleaſe God with outward things alone, *For except your righteouſneſſe exceed the righteouſneſſe of Scribes and Phariſees, you cannot enter into the Kingdome of heaven.* Scribes and Phariſees were for externall worſhip, the moſt preciſe obſervers of the Law, that ever made profeſſion of Religion. They did ſtrive to over-doe the law in many things therfore S. *Paul* calleth them ἀκριβεστάτην αἵρεσιν, the moſt exquiſite Sect of all. *Acts 26. 5.*

The Law ſaith, *ſix dayes ſhalt thou labour, the ſeventh reſt.*

They divided their working dayes into three parts:
One for Prayer.
A ſecond, for reading the Law.
The third for Work.
Two thirds they gave to God.

In oblations to God, and in tithes they exceeded the Law, and gave more then was exacted. Two dayes in the week they faſted wholly from from all food: for almes, they gave beyond their ability: generally, in outward things they ſpared neither coſt, nor pains to ſeeme religious. Yet Chriſt putteth us to it, to exceed not their outward ſhew and performances, but their righteouſneſſe.

Here was haſty running, but it was out of the way: all this that they did might be done without any true righteouſneſſe. It is but ſo much more paine taken to go to hell.

There is ſomewhat elſe in it, that wee muſt looke to, and that is delivered by *David* in the next Verſe.

2. Doctr. Here is *Dediſſem*, I had given, put off with *non deſideras, non delectaris*: thou deſireſt not, thou art not delighted with: which teacheth us to apply our ſervice to the deſire of God, to his delight.

1 To the deſire to that which he requireth of us.

2 We muſt not ſtay there, but affect to delight God; which makes this ἁλιτρὰ θυσίαν, a fuller ſacrifice.

If God ſhould ſay, he hath no delight in us, where were we then?

As we muſt delight in the Lord, ſo wee muſt compoſe our ſelves in ſuch ſort as he may delight in us. The juſt are the jewels of the Lord, precious ſtones, and they muſt be well ſet: that in the day when hee maketh up his jewels, we may be called his. Then ſhall wee be as the apple of his eye: as the ſignet on his right hand.

If but two or three of theſe meet in the Name of God: God is *in medio*, in the middeſt. If they offer him a ſacrifice, hee ſmelleth a ſweet ſavour of reſt. Theſe are Vines of his plantation: the wine which they yeeld doth pleaſe God and man.

Let his deſire and delight be the rule of our ſervice of him, that his delight may be to bee with the ſonnes of men.

Obſerve how holily proud God was of *Job*, to Satan, *Haſt thou not conſidered my ſervant Job?* and of *David*, *Inveni* Davidem *ſervum meum*. I have found *David* my ſervant. And to *Cornelius* the Angell of the Lord ſaid, *Thy prayers, and thine almes are come up for a memoriall before God. Come up before God*: he taketh notice of them, delights in them. *Come up for a memoriall*, God will not forget them to receive, to reward them.

Act. 10. 4.

Comming to Church for faſhion without devotion: hearing without deſire to profit by it: entreating earneſtly, and ſaying, *good Maſter what ſhall I do, &c.* And when wee know, and God hath ſhewed what is good, and what hee requireth at our hands, and with what he is delighted;

lighted; to go away ſorrowing, as the young rich man in the Goſpel did, is the marke of an Hypocrite.

It is the Apoſtles argument of perſwaſion, *To do good, and to diſtribute, forget not; for with ſuch Sacrifices God is well pleaſed.*

Saint *Paul* ſpeaking of their Fathers, ſaith: *They were all under the cloud, they paſſed through the Sea, They were baptized unto* Moſes *in the Cloud and in the Sea. They did all eat the ſame ſpirituall meat, and dranke, &c. But with many of them God was not well pleaſed.* 1. *Cor.* 10. 1 &c.

What are all the benefits which we receive from God? or all the ſervices that we perform to God, if God be not pleaſed with them and us? his favours turn to rods, and our ſervices turne to injuries to him. O let us labour to pleaſe and delight our God: for in his favour is life: If the light of his countenance ſhine on us, we are well. Happy are we, that God will vouchſafe to receive us, or to take delight in any thing that we ſay or think, or purpoſe, or deſire, or endevour, or performe.

Such dead dogs as wee are, ſo laden with iniquities, ſo weak by our infirmities, ſo dark in our underſtandings, ſo cold in our zeale, and in all goodthings ſo imperfect: onely for our deſire to give him delight acceptable to him.

## VERSE 17.

*The Sacrifices of God are a broken ſpirit: a broken and a contrite heart, ô God, thou wilt not deſpiſe.*

IN the affirmation, here *David* ſheweth what kind of Sacrifices God would rather have then burnt Offerings. This is ſuch a ſacrifice, as will never be out of faſhion: *When hee comes, of whom it is written in the volume of the booke*, and when all the ſacrifices of the Ceremoniall law ceaſe, as ſhadows of things to come, giving place to the true ſubſtance and body of them: then this kinde of ſacrifice will laſt in ſeaſon and faſhion to the Worlds end. This is the ſacrifice which God accepteth, in and for it ſelfe.

Such as the Apoſtle calleth for, *I beſeech you brethren by the mercies of God, that you preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice.* Conſider here,

1 The matter and ſubſtance of this Sacrifice, *a broken ſpirit, a broken and contrite heart.*

2 The neceſſity of this ſacrifice, enforced from hence: it is the *ſacrifice of God.*

3 The acceptation hereof with God: *O God, thou wilt not deſpiſe.*

1 Of the matter.

1 Here is a double ſubject.

1 The ſpirit.

2 The heart.

2 Here heare the work which muſt be wrought upon this ſubject.

1 Break-

1 Breaking: *a broken ſpirit.*
2 Contrition: *a broken and contrite heart.*

1 The Spirit.

1 By the ſpirit ſometimes is meant in Scripture, the holy Ghoſt in the regenerate man, wherby he is ſanctified in ſome meaſure.

This Spirit was in Chriſt, *in plenitudine*, in fulneſſe: and herewith he ſanctified himſelfe for our ſakes.

Of this Saint *John* ſpeaketh, when he ſaith, *God giveth not the ſpirit by meaſure unto him.*

2 Sometimes the name of ſpirit, is given to the breath of man. *So God breathed into* Adam *the breath of life.*

3 Sometime it is taken for the reaſonable ſoul of man, which actuateth and animateth the body: and man thereby is *anima vivens*, a living ſoule: *ſpiritus revertitur ad Deum qui dedit:* The ſpirit returns to God that gave it.

4 Sometime it is taken for the intellectuall part of man, which we call the minde. So the Apoſtle, *For what man knoweth the things of man, ſave the ſpirit of man that is in him?* 1. Cor. 2 11.

So I take it here. This is the underſtanding and diſcurſive power in man, wherby hee comprehendeth the knowledge of things.

This ſpirit of it ſelf is not capable of divine knowledge: that is ſupernaturall: *Animalis homo non percipit quæ ſunt Dei, neque poteſt:* the naturall man underſtandeth not the things of God, neither can he. For they are ſpiritually diſcerned, that is, by the help of a nobler and more excellent ſpirit then his is, even the Spirit of God. 2. Cor. 2. 1

Theſe divine myſteries are fooliſhneſſe to the ſpirit of man. For this ſpirit judgeth by ſenſe and naturall reaſon, and is blinde to behold things invifible, which are the object of a regenerate mans ſpirit.

The eye of the naturall ſpirit ſeeth things preſent onely: the eye of the ſpirit regenerate, *videt futura*, ſees things to come.

2 The heart.

The heart is the proper ſeat of our affections: there dwell our hope, and joy, and love, and deſire, our griefe and feare, &c.

It is *theſaurus cordis*: the treaſure of the hart: if it do hold good things, it is *bonus theſaurus*, a good treaſure: if it be the neſt wherin Concupiſcence hatcheth her yong, *Then out of the heart come adulteries, murthers, &c.*

The name of heart is often in Scripture extended to both theſe: both underſtanding and affections: here they be diſtinguiſhed to make ſure worke that both of them may be wrought upon in the oblation of this ſacrifice. So the name of ſpirit doth include the whole inward man: yet it is here named ſingle in his more peculiar ſenſe.

Examples we have of both.

1 Of the heart, God ſaith:

Gen. 8. 21. *The imagination of mans heart is evill from his youth.* Where hee underſtandeth not onely projections caſting about: but deſires wiſhing', and purpoſes reſolving this or that: wherin the whole inward man is contained.

Chap. 2. v. 15. 2 For the ſpirit: ſo *Malachie*, *Therefore take heed to your ſpirit:* where the whole inward man is meant.

The ſubject then of this paſſion is the whole man: for the paſſions of the ſpirit and heart do afflict the body, and make a ſacrifice of that alſo to God. So here is nothing of man left out: *Sicut delictum, ita penitentia.* As there is a fault, ſo there muſt be repentance: where the fault ſtained, repentance muſt waſh.

God loveth not unrighteouſneſſe, neither ſhall any evil dwell with him, from *iniquitas cordis*, the iniquity of the heart, to *iniquitas calcanei*, the iniquitie of the heele.

2 How this ſubject muſt be wrought upon.

Here are two words uſed.

1 To the ſpirit, *breaking.*

2 To the heart, *breaking and contrition.*

1 Of *breaking.* The word ſignifieth ſuch a breaking as commeth of ſmiting, which lameth and maketh the body unable to performe the offices thereof. Or ſuch as threſh-

threshing, which quasheth and breaketh the straw.

2 *Contrition.* That is a word of more force, and betokeneth grinding.

These words are used to expresse the mortification of the inward man. *David* spake before of Gods breaking his bones, which is used to declare,

1 The inward vexation of the soule for sin, and feare of the indignation of God due for it.

2 The outward afflictions which God doth put upon sinners, to bring them to repentance. Gods breaking of us thus is not enough to make us a sacrifice to God. We must also thresh, and smite, and grinde our owne spirits and hearts by a serious, and unfeined, and full repentance, and then our spirit and our heart is a sacrifice acceptable to God.

1 For the breaking of the spirit, that is performed when wee take away by strong hand our intellectuall powers, and faculties, from all impertinent and vain speculations, and studies: when wee bestow them all in the search of that excellent knowledge of Christ crucified, who is our way to heaven. So the Apostle esteemed to know nothing else.

1 Knowledge puffeth up, it is windy and swelling in many. This bladder must be prickt, and such as over-ween their knowledge, must be taught to know that they yet know nothing, *sicut oportet*, as they ought.

*Augustine* amongst the heretickes in his time notorious, nameth the *Gnostici*, who took upon them singular knowledge. *Her.* 6.

The wise sonne of *Jakeh* did not finde this in himselfe, for he said, *Surely, I am more brutish then any man, and have not the understanding of a man. I neither learned wisdome, nor have the knowledge of the holy.* If wee cannot be sensible of our defect this way, but will needs over-esteeme our knowledge: the Prophet thresheth and breaketh such spirits with this universall elogie. *Every man is brutish by his knowledge*: when God looked down *Prov.* 30. 2. *Verse* 3. *Jer.* 51. 17.

from

from heaven; he found: *non eſt intelligens*, there is none that underſtandeth.

Wiſdome had much adoe, ſhee called for audience in the ſtreet, on houſe-tops, much and lowd, ſhee cried for audience. Yet they that think they know ſomwhat more then their neighbours, exalt themſelves.

This ſpirit muſt be broken in us. The Devils in this kinde of light, doe farre out-ſhine us: δαίμονες, knowing creatures: and live wee never ſo long, wee ſhall never know ſo much as they doe here. *Socrates* ſo famous in heathen ſtory, as Saint *Auguſtine* ſaith, he was by the oracle declared the wiſeſt of then living: got his honorable eſtimation of wiſdome from the ſenſe and profeſſion of this, *Hoc ſcio, quia nihil ſcio.* I know this, that I know nothing. This *ſuperba ſcientia*, proud knowledge, is a diſeaſe in our ſpirituall, and intellectuall part which muſt be purged, and our ſpirits muſt be broken of it. For it is a great hinderance to our endevour, to purchaſe more, when we think we have enough already.

2 Another diſeaſe of the ſpirit is, when wee are over-curious in ſeeking to know above that which is written, which the Apoſtle calleth ὑπερφρονεῖν. For I ſay through the grace given unto me, to every one that is among you, not to think of himſelfe more highly, then hee ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. *Rom.* 12 3.

*Quaſi nos arceat Apoſtolus à perſcrutatione rerum magis ſubtilium quàm utilium.* As if the Apoſtle reſtrained us from the ſearch of things more ſubtile then profitable. So *Lyranus: quia qui perſcrutator eſt majeſtatis, opprimetur à gloria*, becauſe the ſearcher out of majeſty, ſhall be oppreſſed with glory.

This ambition of unrevealed knowledge hath added ſo many fancies of men to the written Word of God, and pieced out the ſtory of the Bible with many unwritten and legendary ſupplements, and traditions: and it hath moved many unneceſſary queſtions in religion. This was the

the ſin of *Adam*, and the fall of man in him, the loſſe of Paradiſe then, and wilbe the loſſe of heaven for ever, if we deſire to be like God in omniſciency.

Some have intemperatly buſied their brains to enquire what God did in that immenſe eternity before the Creation of the World, before time was, and finding no work for him have determined, that *Mundus* is *æternus*, the World is eternall: and ſo they evacuate the ſtory of the Creation, and give *Moſes* the lie. Others dream of more Worlds, as thoſe Lunaticks who think the Moon another World, ſuch as this in which we live, and our World to be a Moon to them, as that is to us.

Many beyond ſobriety are over-buſie in ſearching after things to come, prying into the ſecret cloſet of the Almighty, and deſiring to be of his counſel for future events. The Devill took a great advantage of this, and ſet up Oracles for the nonce which abuſed many, and brought him much cuſtome. From hence came the *auſpicia q. avis-ſpicia*, Divinations by the flight of birds. *Auguria ab avium garritu*, prædictions, from the chirping and chattring of birds. *Aruſpices*: ſuch as divined by the inwards of beaſts offered by their Prieſts upon their altars, by the colour of the entrails: the ſoundneſſe of them, the motion, the flame, the ſmoke of the burning. Of this: *The King of Babel conſulted with Idols, he looked upon the liver.* Ezech. 21, 21.

There were ſo many illuſions in this kinde to abuſe the credulitie, and to ſatisfie the curioſity of men ambitious of knowledge beyond their bounds, as that it grew into a kinde of profeſt ſtudy and practice. The *Augures* in *Rome* having priviledge above all other Prieſts, for being convicted of never ſo heinous a crime, they never loſt their office for it. Necromancy, Geomancy, Chiromancy, Hydromancy, Onomancy, grew hence. And all Magicall conjurations effected by compact and ſtipulation with the Devill. Theſe were ſtudies, and books were written of them. *Many that uſed curious arts brought their books.* Acts 19. 19. *Iunius* out of the *Syriack* readeth, *Multi magicam artem exercentes*: Many that were exerciſed in the

Magick art. For the *Epheſians* were very notorious this way. ἐφέσια γράμματα, grew into a Proverb, concerning the magicall inſcriptions of amulets, περίαπτα, charmes worn about the neck. Our times are not free of this dotage, conſulting wiſe-men and wiſe-women, for things loſt, for things to come: going to *Ekron*, as if there were no God in *Iſrael*. The wiſe ſonne of *Syrach* adviſeth us well. Eccluſ. 3, 21, 22. *Seek not things that are too hard for thee, neither ſerch thou things that are above thy ſtrength.* But what is commanded thee, think theron with reverence, for it is not needful for thee to ſee the things that are in ſecret. Be not curious in unneceſſary matters, for more things are ſhewed to thee, then men underſtand. The ſpirit muſt be broken of theſe ſtudies, they are diabolicall, and do but faſten us ſo much more to the familiaritie of that roaring lion, who playeth the cunning Serpent with us to deceive.

3 Another diſeaſe of the ſpirit is vain knowledge, when we ſpend our time in a frothy learning of humane wit, neglecting the ſolid ſtudy of the way of our ſalvation.

The reading of the books of time, the Chronicles and Annals of former ages: the judicious ſurvey of the Hiſtories of our own or other Nations.

The induſtrious and ingenuous ſearch into the excellent wiſdome of the ancient Poets and Mythologiſts is no loſſe of time, where a ſober diſcretion hath the menage of them, and theſe ſtudies as hand-maids do look upon the hand of their miſtris: the doctrine of Gods feare, and of the way of life. But when theſe take up the whole man, and recreations do turn to our ſet work: this overdoing in them, joyned with neglect of that *unum neceſſarium*, one thing neceſſary, proves a diſeaſe in the ſpirit, and benighteth us ſo that we ſhall hardly finde the way to Heaven.

Our times have exceeded the former ages in the innumerous ſpawn of idle Pamphlets, and much of our little time is vainly caſt away upon them. Wee muſt redeeme the time, a talent for which wee ſhall be anſwerable to our God; and break our ſpirits from theſe vanities alſo.

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The way to reforme this is to propound to our ſelves the knowledge of God, and him whom God hath ſent Ieſus Chriſt in chiefe, and to uſe all other ſtudies and arts, our own, and others wits to the advancing of this maine ſcience.

And for that luſhious and ſenſuall delight which looſer and lighter ſtudies do bring, to fall out with it, and as the wiſeman adviſeth, to ſay to laughter, thou art mad, and to pleaſure, what meaneſt thou? There is a ſweetneſſe in the Law of God, and in the holy ſtudy of his teſtimonies, which if our taſt were rectified as *Davids* was, would ſurpaſſe the reliſh of hony, and the hony combe. But diſeaſed taſtes cannot reliſh this ſweetneſſe. When Saint *Paul* the chiefe learned man of the thirteen Apoſtles did come to himſelf, hee eſteemed to *know nothing but Ieſus Chriſt and him crucified*. Againe, *I thinke all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, and do judge them but dung, that I might win Chriſt.* It is no eaſie matter to break our ſpirits from theſe plauſible and delightfull ſtreins of wit: though wee know, that it was the fall and ruine of man: he ſought many inventions. The taſte that hath bin long uſed to the Onions and Garlick of *Ægypt*, cannot like Manna the food of Angels a long time. 1. *Cor.* 2. 2. *Philip.* 3. 8.

But as Phyſicians for the body finding their intemperate patients diſeaſe, do forbid them all kinde of meats that fewell their diſeaſe, and limit them to a diet, with which they thrive well and recover health; ſo muſt our ſoules for cure of theſe diſeaſes be ſtrongly kept from ſuch ſtudies and knowledge as do but encreaſe vanity, and reſtrained to the Manna of Gods holy Word, the moſt wholſome bread, and ſincere milke, and ſtrong meate of the inward man. Cuſtome will wean us, and the ſweet wholſomneſſe of this better diet, and the experienced vegetation and ſpirituall battening of the ſoule by it will in the end approove vaine ſtudies to be no better then the husks of the ſwine in a farre Country. But the Word of

God to be the bread of our own fathers houſe, even the bread wherwith he feedeth his owne family ſufficiently: the bread that ſtrengtheneth mans heart.

And when we have once fed of this heartily, that wee
*Cant. 2. 4.* deſire ſome drink to it; hee will bring us to his houſe of
*Prov. 9. 5.* wine: for whom he admitteth to eat of his bread, he inviteth alſo to drinke of the wine that hee hath mingled. Yong ſtomacks affect raw and unripe fruits, & do charge their bodies with diſeaſes therby. It is a breaking and extreme pain to them to be reſtrained from them. So doe yong wits exerciſe themſelves, and conſume time in the raw fruits of green heads, and feed the appetite of their yet undiſcerning ſpirit.

All this muſt be unlearnt and forgotten to make room for ſaving knowledge, though wee part with this, as *Hannibal* did from *Italie*, or *Lots* wife from *Sodome*.

2 *A broken heart.*

The heart is the firſt-born in us, Natures eldeſt ſonne in the production of man.

It is ſoveraigne in the body, it rules and commands all the reſt.

In the Creation of it, in *Adam*, it was *Cor mundum, cor perfectum*: A clean heart, a perfect heart: for all that hee made was exceeding good. Since the fall of man, it hath
*Jer. 17. 9.* gotten an ill name. *The heart is deceitfull above all things, and deſperatly wicked, who can know it? I the Lord ſearch the heart.* And you ſhall ſee how he found it generally in
*Gen. 6. 5.* men. *God ſaw that the wickedneſſe of man was great in the earth, and that every imagination of the thoughts of his heart were onely evill continually*: the margent of the Kings Bible rendreth the word in full ſignification: Every deſire and purpoſe of the heart.

1 *God promiſeth his people to take the ſtony heart out of*
*Ezech. 11. 19.* *their fleſh.* Here is *cor durum*, an hard heart. Our hearts are hardned by the cuſtome of ſin.

*Heb. 3. 12.* 2 There is *cor pravum*, an evill heart. *Take heed that there*

*there be not in any of you an evill heart of unbelief to depart away from the living God.* This is an heart infected with the corrupt love, either of falſhood to forſake the truth of God, as Hereticks; or of vanity to preferre the pleaſures of this life before the good old way. This is the ſin of *filii ſæculi*, the children of this world.

3 *Cor perverſum*, a froward heart, *hee that hath a froward heart, findeth no good.* This is a peeviſh and contradictory evill nature, that cannot live under awe and rule, but reſiſteth the good motions of the Spirit. *You have alwayes reſiſted the Holy Ghoſt.* Prov. 17.20. Acts 7.51.

4 *Cor laqueus*, the heart which is a ſnare, as the adulterous womans. *Salomon* ſaith, *Her heart is ſnares and nets.* Such hearts have all flatterers that gloze with us, and break our heads with their oile. Such have all impoſtors and deceitfull fair-ſpoken pretenders of love, who ſecretly lie in wait to undermine us, and do us hurt. Such as face it for ſhew to be religious, and have ſeven abominations in their hearts. Eccles 7.26.

5 There is alſo a plaguy heart. So *Salomon*. *What prayer or ſupplication ſhall be made by any man, or by all thy people Iſrael, which ſhall know every man the plague of his own heart.* 1. Reg 8.38.

In the diſeaſes of the body, the venome and malignity of the diſeaſe haſteth all it can to the heart to deſtroy that, and there it endeth.

But in ſpirituall diſeaſes, the heart hatcheth and ſpawneth ſin, the iſſue of concupiſence, and ſeminateth it in the affections and deſires. For *out of the heart come, adulteries, murthers, &c.* Theſe be thoſe painfull ſwellings, and ulcerous ſores which ſin breedeth in the heart of man: a very plague in the heart. Yet for all this, our God ſaith to us, *My ſonne, give me thy heart:* being ſo bad as it is, it is not worth the giving or receiving. Therefore to make it a ſacrifice to God, we muſt break it. *A broken and a contrite heart God will not deſpiſe.* Wee muſt threſh and

breake, and melt and grinde our hearts to make them a preſent for him. Two wayes may the heart of man be thus broken.

1 By outward afflictions.

2 By inward compunction.

1 For outward afflictions. Theſe are of great force to break an hard heart, to melt an iron heart, to humble a proud heart, to tame a rebellious heart, to recover a ſtray heart.

God often worketh upon the hearts of ſinners this way. And *David* found this phyſick very healthfull to him. *Before I was afflicted, I went aſtray: but now I keep thy Word. It was good for me, that I was afflicted.* Saint *Paul* being to part with his friends, and ſeeing them all teares, for the grief therof, ſaith, *What meane you to weep and to break my heart?* The heart of man is eaſily broken with griefe.

Acts 21, 13.

*Elijah* grew weary of his life. So did *Jonah*, both deſire of God that they may die. *Job* and *Jeremy* had their hearts ſo broken with ſorrows that they abhorred life, and never did any more earneſtly deſire to live, then they did to be cut off from the land of the living. Many of theſe fits and ſharpe agonies come upon us: wee find the *Romane* ſtories full of examples of thoſe whom the outward croſſes of life have ſo wearied, that they have preferred to die by their own hand, rather then to live out the furious aſſault of temporall diſgrace or pain. Wee have loſſes in our goods, griefe for our friends, heavineſſe for the loſſe of children, or their unthriving courſes in the world, manifold ſickneſſes, moleſtation by ſuites, and ſuch like grievances ſtore.

God is pleaſed to uſe theſe as meanes to breake our hearts, and they doe worke with ſome: for in the day of their affliction they will ſeeke God diligently.

And when the judgements of God are upon the earth, the inhabiters of the world will learne righteouſneſſe.

But

But an heart thus broken onely with outward tribulations, is not alwayes a ſacrifice for ſinne. For murmurers, and male-contents, and envious perſons, becauſe they cannot have their will, doe not onely ſicken and diſeaſe all the joyes of life: but choake and ſtrangle them, with immoderate vexation.

If hearts ſo broken were a ſacrifice to God: *Cain*, and *Lamech*, and *Eſau*, and *Iſhmael*, and *Abſolon*, might plead for their acceptance with God: for in *Cains* countenance, in *Lamechs* words, in *Iſhmaels* lookes, in *Eſaus* teares, In *Abſolons* flight, wee may diſcerne what hearts they had: no queſtion, much ſhaken, and broken with ſeverall vexations, becauſe they could not have their will.

2 Inward compunction.

St. *Bernard* putteth us into the way of it.

1 Looking up unto God.

2 Looking downe upon our ſelves.

1 Vpon God if we looke, we ſhall finde,

1 What he hath beene, and is.

2 What he is, and ſhall be.

1 What he hath beene and is to us, 1 *Factor* a maker: *for thy hands have made me and faſhioned me. He made us, not we our ſelves: we are wonderfully and feareſully made.*

Wonderfully, in reſpect of the priviledges of man above all his other creatures, and fearefully, in reſpect of the danger he was in, in cafe of falling.

2 *Benefactor:* for notwithſtanding our fall, to omit all other his favours, *Miſit, dedit filium: non pepercit*: he hath ſent, he hath giv̄e his Son, he hath not ſpared him, and by him he offereth life and ſalvation. God is no debtor to us, that he ſhould have ſo immenſe a ſumme of favours to pay us.

*Adam* would have ſought out him in the freſh of the morning, if it had been ſo.

Let us but caſt up the accompt of the favours of God to us, that is enough to breake the heart, for full ſhame doth

doth not onely put us out of countenance, but out of heart alſo.

*Ad omnia reus es, plange per ſingula*, thy guilt is univerſall, let thy ſorrow be univerſall. There is never a favour by us received from God, but it deſerveth the thankes and obedience of our whole life.

Many ſinnes are puniſhed onely with ſhame here, the law preſumeth that ſhame will breake the heart, and remove the offence. *Quânam fronte attollo oculos ad vultum patris tam boni, tam malus filius?* With what face do I ſo wicked a ſonne behold the countenance of ſo good a Father? Shame hath this power of breaking the heart, becauſe in all ingenuous natures it is joyned with griefe, and grief grindeth the heart to powder.

For how can wee ſuffer it, to have our faces covered with confuſion, and not to have our ſoules rent and torne with ſorrow, when wee conſider how unthankfully wee have requited God with evill for all the favours hee hath done for us. When he pleadeth, *What could I have done more for my Vineyard, that I have not done!* and ſhall ſay, *If this had been too little, I would have done more: yet hee looked for grapes, and lo, we have brought him forth wilde grapes.*

Can this do leſſe then engrieve our ſoules, and charge them with heavineſſe, even to the death? that for our corn and wine and oile, for the bread that ſtrengtheneth our harts, for the oile that maketh our countenance cheerfull, for the wine that comforteth us, for rain and fruitfull ſeaſons, for peace and proſperity; wee ſhould grieve the heart of God and pain him with our ſinnes, even to repentance that he hath made us!

2 Conſider what he is and ſhall be to us.

1 Hee is: the Lord *Jehovah* is his name, he protecteth us in our being, he giveth us laws to regulate our converſation: and he ſaith to every one of us, *Hoc fac & vives.* Do this, and live.

But

But we have ſet his laws light, and have caſt his Commandements behind our backs. We have hated to be reformed: God himſelf the Father of mercies, and God of all conſolation cannot find out a way for mercy. How ſhall I be merciſull to thee in this! God hath riſen early to ſend his prophets to us: and they have ſtretched out their hands all the day long, in ſeaſon, and out of ſeaſon, calling upon us to heare his words, for they are ſweet.

The wiſe conſideration and remembrance of this exceeding love and patience of God in forbearing us, of his wiſdome in guiding us, leading us like ſheep by the hand of *Moſes* and *Aaron*, compared with our ſinfull aberrations, and wilfull oppoſitions to his Law may work upon us theſe two thoughts, which may break our hearts.

1 *Quid feci?* What have I done? It was *Jeremies* complaint, that there was none in the people, that ſo bethought himſelf and cryed, *Quid feci?* What have I done? Who audited his life, and called himſelf to account for his ſins; but every man ran on in his ſin, as an horſe ruſheth into the battaile. But even-reckonings doe make long friends.

If we ſee upon the accompt that wee have not to pay, at leaſt with the ſervant in the Parable, let us aske mercy and crave a further day, and promiſe payment, that he may forgive us all the debt.

2 With the auditours of *Peter*, *Viri fratres, quid faciemus?* Men and brethren, what ſhall we do? When our hearts fail us, and we are at our wits end, and all our cunning is gone, in this ſtorm: Then *Samuel* the Lords Prophet will ſay; *God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you: but I will teach you the good, and the right way.* 1. *Sam.* 12, 23.

Yea, God himſelfe ſhall be thy teacher: *He hath ſhewed thee, ô man, what is good, and what the Lord requireth of thee.* *Micah.* 6. 8.

May not our hearts melt within us, conſidering the time of light in which wee have lived, that our wayes

ſhould yet be taxed with darkneſſe? That ignorance ſhould now be charged upon us, after wiſdome hath uttered her voice ſo long in our ſtreets, and high-wayes, and on our houſe-tops? Inſomuch as God cryeth unto us in complaint and grief. *Why will you periſh, ô houſe of Iſrael?*

2 Conſider God as hee ſhall be the judge of all our wayes, of all our words, of all our thoughts. *Shall I not avenge me of ſuch a Nation as this? We ſhall all appeare before the judgment ſeat of God: and every man ſhall give account to God of himſelfe.* What heart thinketh of this day, of this appearance, of this account, of this judgment, but it breaketh like a potters veſſell, it melteth like the fat of Lambs?

For when God ariſeth and awaketh as one out of ſleep, as *Noah* awaked, and knoweth what his ſonnes have done to him: Will not he rain ſnares to take us, that wee may not eſcape his hail-ſtones, and coles of fire? The God whom we provoke is a jealous and a terrible God: it is a fearfull thing to fall into his angry hands: when he ariſeth to judge, the righteous ſhall hardly be ſaved. As Saint *Bernard* ſaith, *Inſtaurat adverſum me teſtes.* Hee appointeth witneſſes againſt me. Theſe are of two ſorts, it is a breaking of our hearts to heare either of them give in evidence.

1 His benefits. *Victum, veſtitum, uſum temporis hujus & ante omnia ſanguinem filii ejus.* His food, apparell, the uſe of his time; above all, the bloud of his Sonne. Would theſe ſeverall ſeeds of grace yeild him no harveſt?

2 Our ſins, our folly treſpaſſing his wiſdome: our vanity offending his holineſſe, our falſhood his truth, our unrighteouſneſſe his juſtice, our preſumption his mercy, and our rebellion his power.

Saint *Bernard* in meditation of the account for this is all broken, heart and all. *Paveo gehennam, paveo judicis vultum ipſis angelicis poteſtatibus tremendum, horreo vermem rodentem, ignem torrentem, fumum, ſulphur, tenebras ex-*

*exteriores. Quis dabit capiti meo aquam, & oculis meis fontem lachrymarum, ut præveniam fletibus meis, fletum & ſtridorem dentium, &c. Heu me, mater mea, ut quid genuiſti me filium doloris, amaritudinis, indignationis & plorationis æternæ: natum in combuſtionem, & cibum ignis.* I feare hell, I feare the countenance of the judge, to be feared by angelicall powers, I feare the worme gnawing, the fire broyling, the ſmoke, the brimſtone, the outer darkneſſe. Who will give water to my head, and a fountaine of teares to my eyes, that I may prevent by my weeping, the weeping and gnaſhing of teeth? O my mother, why haſt thou begotten me, a ſonne of ſorrow, of bitterneſſe, of wrath, of eternall wayling, born to be burnt, and to be meat for the fire?

We are here convicted in two tryals, and receive ſentence of condemnation in both.

1 In the judgement of the Law which wee have broken.

2 Of our conſcience which pronounceth us children of darkneſſe, and heires of condemnation. When the ſad conſideration of theſe things hath broken our hearts and ground them to duſt, then the neſt of ſinne will be deſtroyed, and concupiſcence ſhall not have where to lay her yong.

Obſerve the difference of true Religion from falſe. The gods of the Heathen doe never exact ſuch breaking of hearts of their worſhippers. Let them have your eye, your tongue, your knee, your gifts, and keep your hearts to your ſelves. For they know not whether you give them hearts or no. But our God will have our hearts, and hee will have them thus broken! and there is no delaying or dallying with him, hee ſearcheth us to the bottome, and tryeth hearts and reins. We cannot deceive him with unreall ſemblances.

The way to heaven is not ſo eaſie as moſt men deem it: *We muſt ſuffer with Chriſt, if we will reigne with him, his ſoule was heavy, and he was broken for our ſins, when the*

*chaſtiſement of our peace lay upon him. And we muſt rent our hearts, and not our garments, when wee turne to the Lord, if we will have mercy and forgiveneſſe.* There is nothing that flattereth ſin more in us then an opinion of the eaſineſſe of repentance.

But if we obſerve *David* in this Pſalme, we ſhall diſcern that there is no ſuch tribulation as true repentance, it is a waſhing throughly, a rubbing and ſcowring with hyſop: it will coſt hote and ſcalding water to purge the ſtains and blemiſhes of our life. It will coſt the breaking of our bones: *ſtrong cryes and ſupplications, that wee may heare of joy and gladneſſe.*

It will coſt us a breaking firſt, then a new making of our hearts to fill them, a preſent for him who ſaith: *My ſonne, give me thy heart.* And now what ſhall I ſay, and what ſhall I doe unto thee, thou preſerver of men? My heart is not worth the giving to thee: *If we ſhould ſearch Ieruſalem with candles, ſhould we finde ſuch a heart! O that there were ſuch a heart (ſaith our God) in them, that they would feare me and keep my Commandements alwayes! that it might go well with them, and with their children for ever.* Deut. 5. 29. Our broken heart is ſuch an heart: when our ſtubborne will is corrected and made pliant, and obedient to the wil of God, when our love is taken away from the world and the things therof, and fixed on the Lord. When our vaſt deſires are limited to the ſeeking of the Kingdom of God, and the righteouſneſſe therof.

When our flattering hopes are taken off from things temporall which profit not, and reach out to the promiſes of God which concern better things. When our luſcious delights are no longer grazed on the green paſtures of vain pleaſure which faginate them to ſlaughter: *but our delight is in the law of God, and in that law we do exerciſe our ſelves day and night:* When our ſtrong endevours and labours are not for bread that periſheth: but for that which feedeth to everlaſting life. When our high flowne ambition ceaſeth to affect the falſe and unconſtant honors

of

of the world, and reacheth forth an hand to the never-withering crown of glory. When our feare is not of them that can kill the body, and there an end, but of him who can deliver ſoule and body to death eternall. When our griefe is not for the puniſhments we ſuffer, but for the ſins that deſerve them. Theſe be broken and contrite hearts.

You ſee to what all that I have ſaid driveth: even to ſtirre up my ſelfe and you to a true repentance: which the Prophet calleth, *the breaking up of the fallow ground of our hearts*. Why ſhould our hearts lye fallow and receive no ſeed, and bring forth nothing but weeds? It asketh culture, digging and ploughing to make it capable of good ſeed.

No man caſteth away ſeed upon fallow ground. If we would bring forth fruit to God, we muſt ſuffer the plow, the renting and tearing of the ſhare: this is repentance.

*John* began his preaching at repentance: So did Chriſt. And he ſent forth his Diſciples, admoniſhing men every where to repent. If deſtruction were within forty dayes of us: repentance would ſtand in the gap and keep it out. If the Decree were ready for birth, repentance would make an aborcement. If wee be nailed to the croſſe of ſhame and pain, wheron we ſuffer juſtly: repentance will open Paradiſe to us. If our ſins were grained in crimſon or ſcarlet, repentance would waſh us whiter then ſnow. If our iniquities had hid the face of God from us: repentance would uneclipſe it, and our eies ſhould ſee our ſalvation. Our ſins breake the hearts of others. *David* weepeth for tranſgreſſors, here is *ſanguis vulnerati cordis*, the bloud of a wounded heart. O weepe for your ſelves and your children!

2 Sacrifices of God. This title given to theſe Sacrifices called *Sacrificia Dei*, the Sacrifices of God, doth ſhew

1 The neceſſity
2 The excellency

} of them.

1 The neceſſity.

No Nation was ever ſo irreligious, but it acknowledged and worſhipped ſome God. *Nemo ſimpliciter atheos.* No man is ſimply an Atheiſt. And they thought him that they worſhipped worthy of ſome oblations and gifts. It is one of the honors that inferiors do to their ſuperiours, to preſent them with gifts.

It is recorded of *Iſrael*, that when God had ſet *Saul* over them for their King, that the children of *Belial* ſaid,
1. Sam. 10. 27. *How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents.* They are called men of *Belial*, *i. ſine jugo*, without a yoke.

But of *Moab* it is ſaid, when *David* had ſubdued them
2. Sam. 8, 2. and they came under his yoke: *The Moabites became* Davids *ſervants, and brought gifts.* In the ſhort ſtory of the old World little is recorded of the acts of thoſe perſons who lived then.

Yet this is of the two firſt brethren, before any Law
Gen 4. 3, 4. expreſt for it. In proceſſe of time it came to paſſe, that *Cain brought of the fruit of the ground an offering to the Lord. And* Abel *alſo brought of the firſt-lings of his flocke, and of the fat therof.*

No queſtion inſtructed by *Adam*, and by him exampled to it, and ſeaſoned with that axiome of nature, that God muſt have gifts from us.

*Ariſtotle* that great Naturaliſt doth maintaine, that gifts are of good uſe for conſervation of friendſhip. *Every good and perfect gift commeth to us from God.* Thankfull gifts returned from us to him, conſerve his friendſhip.

Acts 17. 23. The *Athenians*, who worſhipped an unknowne God, yet had an altar in the ſtreet, for oblations and ſacrifices to be offered to him.

Not *David* onely ſaith, *Quid retribuam Domino? What ſhall I render unto the Lord?* But the people who had perverted their wayes by many revolts from God, do bethink themſelves: *Wherwith ſhall I come before the Lord,*
Micah 6, 6, 7. *and bow my ſelfe before the high God?* Here is not care taken

taken how to ſhift the charge, and to doe it as cheape as may be. *Shall I come before him with burnt-offerings, with calves of a yeare old? Will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of rivers of oile? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoule?* Here are gratulatory, and propitiatory, and expiatory ſacrifices ſtudied to remunerate and to reconcile God.

It is true that God hath no need of us, or our gifts. *If he were hungry, hee would not make his moan to us.* Yet theſe tenders of our thankfull duty to him doe acknowledge our love and humble ſubjection to his government, and confeſſe him Lord of all that we poſſeſſe, and ſtoop all that we have to his power and will. *Pſal.* 50. 12.

How glad are wee when our Prince will receive graciouſly any ſuch preſent as wee are able to bring him? More ſhould it concern us in duty to preſent our God with our gifts, and more cauſe have we of joy, if hee doe accept our perſons in them.

And ſeeing wee cannot adde any thing to him by any preſent that we can tender to him, for our wel-doing extendeth not to him, yet wee may at ſecond hand do him honour in his houſe by adorning that: in his Saints, by feeding their hunger, clothing their nakedneſſe, healing their ſickneſſe. And with ſuch ſacrifices God is well pleaſed.

Now that wee have ſeen in *Davids* overture what is the moſt acceptable tender wee can make to God, and that a broken ſpirit and a contrite heart are called the ſacrifices of God: Wee behold the abſolute neceſſity of theſe Sacrifices. For God muſt have his due. And they be no better then ſonnes of *Belial*, that deny him his due herein. If wee fall ſhort herein, God will lay Felony to our charge, *You have robbed mee. Will a man rob God? but ye ſay, wherin have wee robbed thee? in tithes and offerings.* Ye are curſed with a curſe, for yee have robbed me, even this whole Nation. God requireth of you bro- *Mal.* 3. 8.

ken

ken ſpirits, and contrite hearts, and you with-hold them from him. You will not endure the ſmart and paine of contrition. The loſſe of your vain fancies and imaginations. The croſſing of your ſenſuall and carnall delights and deſires: the diſquieting of the body of ſinne: your ſeparation from the World. *The mortification of your earthly mẽbers, the crucifying of your old man. The bringing of your body into ſubjection. Caro & ſanguis*, fleſh and bloud cry: *Durus eſt hic ſermo.* It is an hard ſaying And when God demandeth all we have of us, as *Benhadad* of *Aram* did of *Ahab* King of *Iſrael*, wee put him off with this anſwer, *This thing I may not do.*

1. *Reg.* 20. 9.

But remember the neceſſity of this Sacrifice of a broken ſpirit and a contrite heart: For theſe are Sacrifices to God, ſuch as God exacteth of all, and without which there is no appearing in his preſence Let no man appeare before me empty, is his Law: and we have no ſulneſſe but in this Sacrifice.

How unkindly doe wee take it at the hands of God when we cry unto him, and he heareth us not, at leaſt as one that did not vouchſafe us the hearing, hee doth not grant our requeſts? Yet hee may ſay of every one of us, of ſome twenty, of ſome forty, of others ſixty yeers long and more have I been grieved with this generation. That is the ſhame, and it threatneth to be the ſorrow of our unthankfull Land. God hath not his due amongſt us, though he give us rain and fruitfull ſeaſons, Corne and Wine and Oile, all the neceſſaries of life. Wee give him not the ſacrifices of our broken ſpirits, and contrite hearts, which are the ſacrifices of God.

We come off liberally to men to purchaſe their favour and mediation in our ſuits, and bribes given to men have robbed God of the Sacrifices due to him. Let us lay it to heart.

I reade of the *Sybarites*, a people effeminate and vaine in their ſenſuall delights, that they had a prophecy, that their City ſhould ſubſiſt till their gods were in leſſe eſtimation

mation then men. It fell out that a ſlave obtaining no mercy at the hands of his Maſter for the gods ſake, fled to the monument of his Maſters Anceſtors, and for their ſakes implored, and obtained pardon. When *Amyris* a Philoſopher living there heard of this, that men were more regarded then their gods, hee looked for a ruine to come upon the City, & fled away from it. Shortly after, the *Crotonians* their adverſaries ſubdued them and fulfilled that Prophecy. Wee may take home this example to our times, and apply it to thoſe with whom God is neglected, and men regarded more then God. Their voluptuous and *Sybariticall* life hath opened a way to the indignation of God.

And they have no way to helpe it, but with a full Sacrifice of broken ſpirits and contrite hearts. We need not with the fearfull Philoſopher quit our Country, & forſake our habitations: let us remove our crying ſins, by which God is diſhonoured, *and there will be peace within our walls, and proſperity within our Palaces.* And the eyes of them that deſire to ſee us in the duſt ſhall faile, and the ruines of our hearts ſhall repaire the ruines of our temporall Felicitie.

2 This title expreſſeth the excellency of theſe Sacrifices, they be Sacrifices of God: For there be *Sacrificia ſtultorum*, the Sacrifices of Fooles. *Be more neere to heare, then to offer the Sacrifice of fools: they know not that they do evill.*

*Cains* was not the Sacrifice of God, for his works were evill. The fooliſh *Iſraelites* did offer their ſonnes and daughters unto Devils. *Pſal.* 106. 37.

Many of the Heathen were ſo tranſported with ſuperſtition and reverence of their falſe gods, that they ſpared not to offer up their children in burnt Sacrifices to them. *They have burned their ſonnes and daughters with fire to their gods.* *Iſrael* hath warning, not to do ſo. Yet they took no warning: For not onely the King of *Moab* did *Deut.* 12. 31.

this: For *hee offered his ſonne the heire of his kingdome, for a burnt-offering upon the wall:* But *Ahaz King of Iudah made his ſonne to paſſe through the fire. And wee finde it one of the provocations, which incenſed the Lord againſt Iſrael, to give them into deportation.*

2. *Reg.* 3. 27.
2. *Reg.* 16. 3.
2. *Reg.* 17. 17.

Some thinke, that this evill cuſtome grew out of the Commandement given to *Abraham*, to offer his Sonne. From whence was concluded that the greateſt expreſſure of obedience put upon him, did teach it the exaltation and fulneſſe of zeale in them that could find in their hearts to offer up their beloved children in ſacrifice.

Therfore in the conſultation before urged in *Micah*, for the means of reconciliation to God this was one: *Shall I give the fruit of my body, for the ſin of my ſoule?* But *Abraham* did not kill his ſonne, hee would have done it by vertue of Gods ſpeciall Commandement, and God approved his willing obedience, but held his hand from the act. *For he will have mercy, and not ſacrifice.* I deny not but there is a ſtrong demonſtration of fervent zeale in thoſe that can affoord to God ſuch Sacrifices. But that which he requireth is more excellent, and toucheth us much more neer the quick, as S. *Auſtine, In te habes quod occidas, noli extrà thura quærere.* Thou haſt what thou mayſt kill, in thy ſelfe: ſeeke not Frankincenſe without thy ſelfe.

This breaking of the heart and contrition of the ſpirit, is a ſacrifice for God.

Have wee not heard of ſome whom the conſcience of ſinne hath ſo afflicted, as they have not thought themſelves worthy of any more life, but have died by their own hand?

Theſe courſes are deſperate and damnable, that is not it which God requireth of them: hee doth not deſire our bodies, a dead ſacrifice. *I beſeech you brethren, that you give up your bodies a living Sacrifice.* This is his will, *Ut pereant crimina, non homines:* that the faults periſh, not the

men.

men. We ſhall find that a work of more ſorrow and affliction then to kill the body. Wee have full examples in the books of time, of many that have made nothing of it to die by their own hand.

But it is a Sacrifice onely for God to deſtroy the body of ſin in our ſelves, and to preſerve life for Gods better ſervice. For our ſinnes be deerer to us then our children, then our life, then our good name, which ſhould be valued more then life: then our precious ſoules. Doth not the drunkard preferre his drunkenneſſe before his health, who knoweth that drunkenneſſe deſtroyeth health? Doth not the covetous man love his wedge, and heape more then Heaven?

Doth not the Wanton undo his body, his poſterity, his very ſoule, for the fulfilling of his luſt? Do not all ſinners ſell Heaven and eternall life for the feeding, and fewelling of their darling ſinnes? Of all the leſſons that wee are taught in the houſe of God, none is ſo hard to learn, none ſo uneaſie to practiſe as the doctrine of Repentance. Men are either tranſported with gluttony and drunkenneſſe, and all they can get goeth that way, their bellie is their God, and they make all theſe means Sacrifices to that devouring Idoll.

If they feed the hungry and quench the thirſt of their brethren, their meats and drinks are ſacrifices to God. Eſpecially when wee deny them to our ſelves to relieve ſuch, or we are tranſported with pride, and our back is our god, and Faſhion is our Idoll, and wee conſume all in vain adornings of our houſes of clay, hanging them with the coſtly gariſh trappings of vanity. If wee give one of our coats to cover the nakedneſſe of our brethren, and ſpare our wooll to keep them warm, that their ſouls may bleſſe us for it; this garment ſo beſtowed is a ſacrifice to God.

Or we are tranſported with ambition, and all our ſtudy is how to riſe higher, our cares and deſires, and our wealth are all ſacrifices to that Idoll of Ambition: but if we raiſe

the poor out of the duſt, & take him up from the ground, it is *ſacrificium Deo*, a ſacrifice to God.

1. Sam. 15. 21. Was *Sauls* a ſacrifice to God, when againſt Gods Commandement he ſpared the beſt of the ſpoile of *Amalek*, to offer it to God? *Is not obedience better then ſacrifice?* Doth the Church of *Rome* offer God a ſacrifice, when ſhe preſenteth the Shrines of the dead, and the Images of our Lady, and the Saints with rich gifts? They did ſo who kneaded their dough, and made cakes to offer them to the Queen of Heaven, and powred out drink-offerings to other gods.

Ier. 7. 18.

Hab. 1. 16. Be there not many that *ſacrifice to their net, and burne incenſe to their drag, becauſe by them their portion is fat, and their meat plenteous?* Theſe make themſelves their owne Idols, and kiſſe their owne hands, and thank their owne wits for all the good that commeth to them, they never look up ſo high as God, to give him thanks for any thing.

But when all is done, this onely is a ſacrifice to God; when wee break our hearts and ſpirits, and grinde them with ſincere contrition for ſin, deſtroying the neſt wherin luſt teemeth her brood of iniquity. This putteth away the leaven which ſowreth all our actions and devotions, and turneth our very prayers into ſin. The excellency of this ſacrifice will more cleerly appeare in the following portion of my text.

Iſa. 57. 15. *Theſe broken-hearted perſons are ſuch as God delighteth to dwell with, that he may revive the ſpirit of contrite ones.*

Iſ. 61. 1. *To ſuch onely is the Goſpel ſent: Hee hath ſent me to binde up the broken-hearted.*

Theſe be mourners, they not onely bewaile their own ſins, but their eyes do run rivers of waters for thoſe that keep not the Law. They are grieved for tranſgreſſours. One of theſe is health to a City, all fare the better for him. *Lots righteous ſoule was vexed with the ungodlineſſe of Sodome.* God warned him out: his Angell pulled him out, and he deſiring a place to retire to, the Angell haſtned

ned him thither, saying, *Haste thee, escape thither, for I cannot do any thing till thou be come thither. These mourners are priviledged from the fury of Gods destroying Angell, his marke is upon them: they must be spared in the day of Gods visitation.* Come not neere any man upon whom is the mark. Gen. 19. 22. Ezech. 9. 4.

They have eyes pickled in their teares: they have voyces hoarse with crying upon God for mercy: they have soules cloven to the pavement: they have soules heavy unto death: their countenance is cast down. Their Harps are turned into mourning, and their organs into the voice of them that weep. Their whole bodies and mindes and soules are living sacrifices, holy unto God, and therefore acceptable: for so it followeth, God will not despise them.

Here ariseth a *Quære.*

Now wee have seene the excellency and necessity of these sacrifices: What hindereth, that wee doe not offer them up to God continually?

*Sol.* We do bear about us a body of sin, and in it these hinderances of this excellent and holy service.

1 An over-bold presumption of the favour and remisnesse of God in putting us to this pain.

2 An over-delight in our works of darknesse, and the forbidden pleasures of life.

3 A naturall slothfulnesse in doing such things as carry with them painfulnesse in the doing of them.

4 A naturall tendernesse of our selves whereby wee do favour our own flesh, and cannot put it to griefe.

5 The cares of life.

1 Presumption on the favour of God to us.

We think the word more severe, and the killing letter of it more cutting then it need to be, and the minister of this word more harsh then is cause. We confesse, that for terrour these things are set down, and the Ministers must threaten us with heavy judgement, if our hearts be not broken.

But

But it is God who is veiled in the parable of that Maſter, to whom his ſervant deep in his debt came and beſought him for favour: and hee forgave him all the debt. So we confeſſe, that this ſacrifice of broken hearts is a due debt: but our Maſter is ſo gracious and pitifull to forgive it all.

There be many fair ſpoken texts that ſeem to nouriſh this preſumption in us. *As a father hath compaſſion of his children, ſo hath the Lord compaſſion: but it is on them that fear him, not on them that preſume on him.* And the parable of that father of the prodigall, who did not ſo much as chide his unthrifty ſon, but met him afarre off, fell on his neck, welcomed him with a kiſſe, and feaſted, and clothed him, doth expreſſe a great tenderneſſe. But let no man preſume upon that, for that ſonne came home with a broken hart, *Father I have ſinned againſt heaven and againſt thee. Non ſum dignus vocari, & fac me unum ex mercenariis tuis.* I am not worthy to be called: and make me one of thy hyred ſervants. His father was ſenſible of his contrition, hee was loſt by his ſin, and found in his repentance: he was dead by the wound of his own conſcience, and made alive by his fathers favourable pardon, receiving him againe to his grace. And the ſervant to whom his maſter forgave all his debt, was put to his *miſerere*, have mercy: his maſter ſaw his heart broken with the grief of his debt, and heard his willing proteſtation to pay all, and received his humble ſupplication for mercie. God is a loving Father, but not indulgent; he loveth not ſo, but that he chaſteneth and ſcourgeth every ſonne whom hee receiveth: for rods are for the backs of fools. *Iudgment beginneth at the houſe of God, and the righteous are hardly ſaved.*

Saint *Peter* would put any man out of heart to preſume too much upon the favour of God: for by three great examples he declareth the ſevere juſtice of God againſt ſin.

*For*

*For if God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into chains of darkneſſe to be reſerved unto judgment: And ſpared not the old world, bringing in the floud upon the world of the ungodly, turning the Cities of Sodome and Gomorrah into aſhes, condemned them with an overthrow, making them an example unto thoſe that after ſhould live ungodly: The Lord knoweth how to deliver the godly out of temptations, & to reſerve the unjuſt unto the day of judgment to be puniſhed.* 2. *Peter* 2. 4.

Preſumption doth make an Idole of God; for it advanceth the mercy of God againſt his holineſſe which hateth ſinne; againſt his truth which threatneth ſinne; againſt his juſtice which puniſheth ſinne. Preſumption crucifieth againe the Lord Jeſus, and layeth on more ſtripes upon him. Preſumption reſiſteth, grieveth, quencheth the holy Ghoſt, by whom wee are ſealed to the day of Redemption: and ſo boldly treſpaſſeth the whole Trinity.

I need not urge any other evidence againſt preſumption on the favour of God, then his ſeverity againſt his own Son, *Miſit, dedit, non pepercit, non fuit dolor ſicut.* He ſent, he gave, he ſpared him not, there was no ſorrow like unto his.

And was this to quite us from all paſſion? No: if wee ſuffer with him, wee ſhall alſo reigne with him: hee did not drinke of a ſponge of vineger and gall. *Tranſeat calix.* Let this cup paſſe from me. Hee began the health of his Spouſe the Church: all the faithfull muſt doe him right, they owe him a pledge. Some are put to it to ſuffer for him, none are exempt from ſuffering with him. This is the leaſt and eaſieſt plunge wee can be put to, to break our hearts with contrition for our own ſins. *ô mihi tum quàm molliter oſſa quieſcent!* ô then! my bones ſhall take their ſweet repoſe.

When I can tender to my God a broken heart; no laceration, no diſſipation of it can ſo unfaſhion it, but that he

can

can put it together again; like the dry bones in *Ezech.* Viſion, and ſay unto it, *live.* In our mortification it dieth a naturall heart, in our firſt reſurrection, it riſeth againe a ſpirituall heart.

I conclude with *Davids* ſuite, *O keepe thy ſervant from preſumptuous ſins, that they have no dominion over me: ſo ſhall I be innocent from the great offence.*

2 A ſecond impediment to the ſacrifice of a broken heart is an over-delight that we take in the vain pleaſures of life. God was pleaſed to make a ſingular triall of two men in two contrary wayes, for example of others.

1 Hee made tryall of his ſervant *Job* by afflictions, they came upon him ſuddenly, and they came thick. In all the things wherin he had bleſſed *Job* above moſt men, he afflicted him beyond example.

In his honor & autority he tryed him with diſgrace and contempt. In a fair poſterity he tried him with orbitie. In his abundance of riches he tryed him with poverty. In his friends with paucity; he had few left, and they proved grievous to him. In his health he afflicted his body with painfull and lothſome diſeaſes and ſores. Yet you have heard of the patience of *Job*, ſaith the Apoſtle, hee came off faire. *In all this* Iob *ſinned not, neither did hee charge God fooliſhly.*

2 His ſervant *Solomon* he tryed with honour, riches, and power, with victory over his enemies, and the cup of temporall pleaſures, of life, he made to over-flow: never did any man on earth drinke ſo deep of that cup. In this tryall *Solomon* miſcarried, pleaſures ſtole away his heart: *Solomon* loſt his integrity, his wiſdome wherin he excelled all that were before him was benighted in him, the ſalt in him was infatuate. Such power have worldly pleaſures againſt wiſdome.

See his *Eccleſiaſtes*, his recantation, you ſhall ſee how hee declareth himſelf againſt them, pronouncing them all vanity and vexation of ſpirit.

It is an old Proverbe, *Fortis in bello, ſapiens in ira, amicus*

*micus in adverſis.* Strong in warre, wiſe in anger, a friend in adverſity.

This is the Purgatory in which theſe are tryed. If they come fairly off in theſe probations, we eſteeme them approved.

I may adde hereunto, that a true Chriſtian is tryed alſo in temptatiõs of pleaſure. *Ioſeph* was not ſo put to it either in the pit wherinto his brethren let him down, or in the hands of the ſtranger Merchants into which he was ſold: not in the priſon where his feet were in the ſtocks, and the irons entred into his ſoule; as in the hand of his Miſtris, when ſhe laid hold of him, and ſaid, lie with me.

Pleaſures corrupt our underſtanding, and caſt our reaſon and judgment into a dead ſleep. *They ſteale away the heart. There is none that underſtandeth and ſeeketh after God. Non eſt Deus in viis eorum*, God is not in their wayes.

God ſends *Ezech.* to *Ieruſalem* on this errand. *Sonne of man, cauſe* Ieruſalem *to know her abominations.* For as *Eliphaz* ſaith in *Iob, Man beleeveth not that hee erreth in vanitie, therefore vanitie ſhall be his change, His branch ſhall not be green, but ſhall be cut off before his day.* *Ezech.* 16. 1. *Iob* 15. 31. 32.

*Epaminondas* is recorded a rare example of ſtayedneſſe, that was able to walk ſadly and gravely, nothing moved with the vain delights of the people, whoſe hearts were all ſet upon a merry pin, on their wanton holyday. It is a great example of *Iſrael*, being in purſuit of the *Philiſtines*, when *Saul* had curſed him with a curſe, that ſhould eat any food till night, that hee might be avenged on his enemies. The ſtory ſaith, *The men of* Iſrael *were preſſed with hunger. And all they of the Land came to a wood where honie lay upon the ground And the people came into the wood, and behold the hony dropped, and no man moved his hand to his mouth: for the people feared the oath.* *1. Sam.* 14. 25, 26. &c.

Wee are in purſuite of three dangerous enemies, the Fleſh, the World, and the Devill. We have taken an oath in our Baptiſme to fight ſtrongly and conſtantly againſt

theſe. Faſting is one of our weapons, we ſhall not want the ſweet temptation of hony, that is of pleaſure dropping before us, entiſements to break our faſt. Let us remember our early oath ſworne to God in our Baptiſme. Let us keep a devout faſt from all ſinfull delights: what though it coſt us a pinching and preſſing hunger? This is the way to get victory of our enemies before night: for when night commeth, we can no longer work. Pleaſant to the eye, and delectable to the taſte was the forbidden fruit. But nakedneſſe and the loſſe of Paradiſe; the ſweat of the face, and the multiplyed ſorrows of Child-birth followed eating: our firſt parents were no longer happy then whileſt they were faſting.

It will be a very hard mattet to perſwade a man in the vanitie of his pleaſure to offer God a ſacrifice of a broken heart. For in our full diſhes and overflowing cups wee cannot remember *Ioſeph's* affliction, we ſhall hardly then ariſe from our banquet to viſit him, and ſuffer with him. There is nothing in the world that ſo dimmeth the ſight to behold the courſe of Gods judgments in the World: nothing ſo deafeth the eare againſt the Word that runneth very ſwiftly: nothing that fatteth the heart to ſlaughter; ſo much as pleaſure doth. If *Jobs* ſonnes feaſt, *Job* feareth and ſacrificeth: leaſt they ſhould offend God in their mirth. It is a ſpirituall kinde of martyrdome to abſteine from pleaſures when they are in our power, as *Bernard, Inter epulas eſurire:* To be hungry amidſt banquets: as *Iſrael* did when the hony dropped, and lay on the ground, to tread upon it, and paſſe over it. Naturall death doth not ſpare us for our buſineſſe, for our delights: and *Iobs* children were ſurprized with a violent death, when they were feaſting.

Mortification which is the breaking of our hearts, the thraſhing & grinding of our ſpirits ſhould be ſo willing, ſo ſuddain, ſo peremptorie, as to do execution even upon the body and ſoule at a ſhort warning, not regarding the preſent delights of the world: leſt *another gird us and*

carrie

*carry us whither wee would not, leaſt like* Haman *wee be hurried from the Queenes Banquet, to the tree of execution.*

A third impediment of this Sacrifice is a natural ſlothfulneſſe in us to do thoſe things that have any painfulneſſe in them. S. *Pauls* precept is. *Not ſlothfull to doe ſervice. The ſlothfull will not plough, becauſe of Winter, therfore he ſhall beg in Summer, but have nothing.* Ever ſince our firſt parents taſted the forbidden fruit, that ſweet meate had ſowre-ſawce: Man was made for travaile; and hee that would not labour, might not eat. So when we pray, *panem noſtrum*, our bread, wee mean not the bread of idleneſſe: for there is no bread ours, but what wee labour for: ſo they go together in the ſentence, *In ſudore vultus tui veſcêris pane tuo.* In the ſweat of thy face, ſhalt thou eat thy bread. And we muſt labour for the bread that endureth for ever. We muſt work out our ſalvation. It is an idle pretenſe to cry out, *Leo eſt in via.* There is a Lion in the way. *Rom.* 12. 11. *Prov.* 20. 4.

We know, that our adverſary the Devill, goeth about like a roring Lion: there is no way out of his walk. Hee compaſſeth the earth to and fro: we muſt reſiſt him. The Apoſtle hath fitted a Panoply to arme us againſt him. *We muſt fight a good fight. Vincenti dabitur.* To him that overcommeth ſhall be given.

If we be ſo idle that we will not ſtirre, or ſo faint-hearted that we dare not ſee our own bloud, or ſo pitifull that wee cannot finde in our hearts to deſtroy ſuch an enemie, our own idleneſſe is our ruine. It is one of the greateſt tasks that ever thou undertookeſt by thy repentance to breake thine owne heart. Thou haſt armies againſt thee within thy ſelfe to preſerve it from contrition and breaking.

1 All thy imaginations of thy thoughts, for they are onely evill: theſe are an innumerous armie, the *militia*, warfare of the brain.

2 All thy affections and paſſions which proceed from the heart, theſe are all *Cardiacall*.

3 All thy ſins which Concupiſcence hath brooded in thy heart, the neſt of them all. Theſe are the *militia*, warfare of the heart, *Nate Deo, potes hoc ſub caſu ducere ſomnos* ô born of God, in troubles deep and midſt of anguiſh canſt thou ſleep? The man of God that fighteth theſe battailes muſt not be idle. The true cauſe of this ſpirituall idlenes in us is the reluctation of our corrupt nature to the work of our own ſalvation: for our progreſſion of our nature is eaſie, the way lieth all down-hil, our ſayling is with winde and tyde, and he that maketh his voyage for Hell, may ſhip his oares, and never needeth cut ſaile. But to ſtemme the tyde of nature asketh more, it comes to *Hic labor, hoc opus eſt*: This is pains-taking with a witneſſe; and requireth, *Multa tulit fecitque*, even to *ſudavit & alſit*. Hee ſuffered much and ſweat, endured cold and heat.

Me thinks, I heare the Maſter of the Vineyard ſay to us, *Quid ſtatis hîc otioſi?* Why ſtand you here idle? How eaſily did God make man, and a paradiſe for man? But for his Vineyard, we read of digging, and fencing, and building, and weeding: μεδιτᾶζειν, thinke on it.

A fourth impediment, our tenderneſſe of our ſelves: Every man is his own Satan, and ſaith, *parce tibi*, ſpare thy ſelfe. No man ever hated his own fleſh, All the work of mortification which belongeth to the breaking of the heart is very grievous to fleſh and bloud, *For behold this thing, that ye have been godly ſorrie,*

2. Cor. 7. 11.

1 What careſulneſſe it hath wrought in you.
2 Yea, what cleering of your ſelves.
3 Yea, what indignation.
4 Yea, what feare.
5 What vehement deſire.
6 What zeale.
7 What revenge?

Here is a great burthen to be born, and here is a croſſe, that

that fleſh and bloud hath no heart to take up.

1 σπουδὴν, ſtudy: this word doth comprehend,

1 Great inward carefulneſſe to pleaſe God, in abſteining from ſin.

2 Earneſt endevour to doe that which may be acceptable in Gods ſight.

3 Speed and cheerfull expedition to accompliſh this. We need go no further in this duty, then that care that we take for our temporall good: let our ſoules be as precious in our ſight as our bodies are, and let us do as much for God, as for the World. So the Apoſtle: *As you have given your members ſervants to unrighteouſneſſe, &c.*

2 ἀπολογίαν, this ſignifieth defence to plead our cauſe with God, not in the Court of juſtice, for our merits will not juſtifie us: but in the Court of mercy, for our true Repentance will exonerate us.

3 ἀγανάκτησιν, ſorrow, of ἄγαν, *valdè*, greatly, and ἄχθος, *onus*. We muſt groan under the burthen of ſin, for Repentance doth not ſatisfie of it ſelf: and our excuſe and defence of our ſelves doth not take away our juſt vexation of our ſelves for our ſins, Conſidering,

1 Who we are,

2 Againſt whom we ſin.

3 How much, and long.

4 For how ſmall gain.

4 φόβον, *feare*: this extendeth both to

1 The judgment following, our ſins committed,

2 The conſcience of our fraile condition and propenſion to ſin, which muſt make us fearful of Relapſes, and temptations to new ſins.

5 ἐπιπόθησιν, vehement deſire: the indignation before mentioned, and the feare ſerve to pluck us back: this deſire is a ſpur to put us on. *Lord, all my deſire is before thee, and my groaning is not hid from thee.* Pſal. 38. 9.

Here ſin beginneth at a vehement deſire of evill: and this muſt be changed, the ſame earneſtneſſe reteined, onely the object therof better choſen.

6. ζῆλος, zeale: this is that fire from heaven, which conſumeth the light traſh of our vanities, and enflameth the deſire before named: this carries up our prayers, and almes, and all our good affections, and operations as high as heaven. This breedeth in us an holy emulation of our brethren, whereby we ſtrive to exceed one another in the duties of Religion.

The Apoſtle would have us fervent in ſpirit.

7 ἐκδίκησιν, ſelfe-revenge: this is judging and puniſhing our ſelves, that we may eſcape the hand of God. *Caſtigo corpus meum*, I chaſten my body. This is done by watching, faſting, and depriving our ſelves of the pleaſures of ſinne. God who cannot endure us to revenge our owne quarrell againſt others, likes our revenge taken againſt our ſelves. The true penitent doth afflict his ſoule, and is all bitterneſſe of heart for ſinne: he taketh up his croſſe and followeth Chriſt. This amounteth to a great deale more then, Lord have mercy upon us. And it is ſo much that when we come to examine whether our hearts be truly broken, we ſhall very few of us finde this worke done: for feare of the griefe and paine that are in true repentance. For it is truth that there is no ſuch affliction in the world as a true breaking of the heart is.

5 Impediment, the cares of life. Theſe breake the heart the wrong way: for we have many feares which much diſquiet us.

1 From our ſelves, leſt our own improvidence ſhould undo us, if we ſhould take ſo much time from our neceſſarie buſineſſes, as the duties of Religion do exact; this makes many keepe home, when they ſhould be at Church, and the world will not give them leave to ſerve God.

2. From our brethren, for every man commonly is ſo much for himſelfe, as abateth the help we ſhould have one from another. And ſo many lye in ſecret await to mend their owne heaps, by leſſening and impairing their neigh-

neighbours, that a curious warineſſe is neceſſarie. And this it is that maketh our life a continuall watch to ſave our owne from the injury of men, of Chriſtians.

There is a contentious ſort of men that are ever vexing their brethren with moleſtation of ſuits. There be baſe people that are prying what they may pilfer. And there are cunning cheaters that practiſe upon their brethren by frauds. The truth is: here is enough for us all: for the earth God hath given to the children of men. If they that have moſt of it would know that their full cups ſhould overflow to the uſe of their brethren, and would ſo diſpoſe the over-meaſure, there could be no want.

God is much diſpleaſed,

1. Becauſe we generally do want the faith of his providence, not caring for him onely, and caſting all our other cares upon him.

2. Becauſe we walk inordinately: for we ſhould firſt ſeeke the kingdome of God: and then all theſe things

3 Becauſe we diſtract our hearts with immoderate care, as if God had let us here to feed our ſelves: Chriſt diſſwadeth and forbiddeth this.

4. Becauſe often enough doth not content us: we do love to have to look upon.

5 Becauſe in the uſe of theſe outward things, many take more then their ſhare, waſting and conſuming more then needs.

There may be found for uſe enough, which waſte will ſoone conſume. Chriſt choſe a poore condition of life, ſuch as required other mens charitie to relieve it. The bagge that *Judas* bore, was not of rents, but of almes; he ſent to a fiſh in the ſea for money to pay tribute. He fed many by his miraculous power: he ſhewed his power upon himſelfe rather in faſting then in feaſting himſelfe. Yet having nothing, his followers could confeſſe they wanted nothing.

1 I confeſſe that too much love of the world, and the riches thereof,

2 And too many wayes for expenſe; pride, gluttonie, drunkenneſſe, ambition, contention, luxurie, ſpend apace.

3 But the poore do harden the hearts of the rich againſt them,

1 By their idleneſſe.

2 By their diſhoneſty, and falſhood.

3 By their waſte.

4 By their unthankfulneſſe. To ſettle the heart againſt this diſtraction of cares,

1 Thinke how theſe cares came firſt in: for God placed man in a Paradiſe, in full poſſeſſion of all things neceſſarie for him: ſinne ſhut him out thence, and lodged him where

*Luctus & ultrices poſuere cubilia curæ,*

Sorrow and care reſidents are.

Let us labour by repentance to remove ſinne, and cares will give way preſently.

2 Let us ſee how farre by the ſentence of the Iudge upon man our care is extended. We ſhall finde that the tartneſſe and acrimonie of the ſentence is ſweetned with a bleſſing: for in judgement God remembreth mercie. The ſentence is, In the ſweat of thy face thou ſhalt eate bread, till thou returne to the ground. Here is, *Gen.3.19.*

1 *In ſudore*, in ſweat; this ſweat that cometh of labour and exerciſe is wholſome, and preſerveth health: labour is now enjoyned.

*Qui non laborat, ne manducet.*

He that labours not, let him not eate.

This is no ſuch great affliction: for we can be well content to ſweat at our pleaſures.

2 *In ſudore Faciei*, in the ſweat of thy face: he ſaith not, *In angore cordis*, in ſorrow of thy heart. *Omni cuſtodia cuſtodi cor tuum:* With all keeping, keepe thy heart: *Mi fili præbe mihi cor:* My ſon give me thy heart. *Chriſt: ne turbetur cor veſtrum*, let not your heart be troubled.

3 *Veſcêris*, thou ſhalt be fed, if we go not further. A ſmall matter may ſerve: for food Nature is no great demander:

mander: here is no gluttonous waſte allowed.

4 *Pane*, with bread: this is all we may aske of God. *Panem noſtrum*, Our bread. And no further ſhould our care ſtreine then the neceſſaries of life, and no other way, then in the way of our calling.

5 *Donec*, untill: for we ſhall not be alwayes drudges to the fleſh, we have our *donec*, untill, and then all the cares of life determine. They that will ſtudie and labour for bread for poſteritie, may overdoe.

Fathers are allowed to lay up for their children; but let them take heed they caſt them more upon Gods providence then their owne proviſions for them, leſt God blow upon them. You may obſerve it, that commonly ſuch as riſe to wealth from low beginnings, are commonly moſt carefull to heape up for their children. None truſt God leſſe then they, and no eſtates are ſooner blaſted then theirs. God never intended when he placed us in the world, to make us for the world, he ſet our face a better way. Many have found the cares of this world ſuch hinderances to repentance of ſinnes, ſuch encreaſers rather of ſinne, ſuch remora's to godly life, that they have freely abandoned the world, and embraced a neceſſitous poverty rather then they would teare themſelves with theſe thornes.

3 The acceptation of this ſacrifice with God.

*O God thou wilt not deſpiſe.*

There are none more deſpiſed in the world amongſt the braves and gallants of the earth, then thoſe who go mourning all the day long for their ſinnes. But O God thou wilt not deſpiſe ſuch. How many great adulteries, murthers, and foule ſinnes have beene committed by Kings and great perſons? But what ſay the books of time, or what can our obſervation of our time teſtifie of broken and contrite hearts for them? Our comfort is, if grace do ſo farre prevaile againſt corrupt nature to ſanctifie it to true repentance, God will accept it: we ſhall do well to ſee ſome examples of broken hearts, and how they

have beene accepted with God.

1 Of *Solomon*, who after his ſurfeit of all temporall pleaſures, made a whole booke of recantation and repentance, wherein he calleth all thoſe pleaſures of life which had carried him away from God, Vanitie and Vexation of ſpirit, vanitie of vanities; and concluded, that the end of all things is to feare God, and keep his Commandments. How God accepted him we need no other proofe, then that booke of the Preacher received into the Canon of holy Scripture.

2 Of *Manaſſeh* king of *Judah*: for his ſinnes were high growne, and like an harveſt of corne, yellow for the ſickle of divine vengeance. He did evill in the ſight of the Lord, like to the abhominations of the heathen. What his Father *Hezechiah* had done to remove idolatry he undid, & built up againe the abhominations which he had ruined. He made his children paſſe through the fire: he uſed witchcraft; erected an Idoll in Gods houſe; wrought much evill in the ſight of the Lord, to provoke him to anger. A greater ſinner I read not of thē *Manaſſeh* was. And when he was in affliction, he beſought the Lord his God, and humbled himſelfe greatly before the God of his Fathers, and prayed unto him, and he was entreated of him, and heard his ſupplication, and brought him againe to *Jeruſalem*, where he brought forth fruits worthy of Repentance. For he fortified the City of God, he removed the Idols which he had ſet up, and he repaired the Altar of the Lord, and offered peace-offerings thereon.

2. Chron. 33. 12.

3 Of *Mary Magdalene* the ſinner: whoſe broken and contrite heart had comfort in the pardon of her ſinnes, and Chriſts firſt appearance to her.

4 Of the poore Publicane, who came his owne accuſer into the Temple, and went away juſtified more then the proud Phariſee.

5 Of *Simon Peter*, upon whom Chriſt looked, and that looke ſent him forth to weepe bitterly. And his Maſter forgave him, and imployed him in his Church. Such

is

is the unlimited loving-kindneſſe of God to broken hearts. For Chriſt was ſent of purpoſe to binde up the broken-hearted. The Apoſtle ſaith, that there is *breadth*, and *length*, *depth*, and *height* in the love of God. *Iſa.* 61. 1. *Eph.* 3. 18.

1 For breadth; *The earth is full of the mercy of the Lord.* *Pſal.* 33. 5.

2 For length: *His mercie is for them that feare him, from generation to generation.* *Luk.* 1. 50.

3 For depth: *Where ſinne aboundeth, grace ſuperaboundeth.* *Rom.* 5. 20.

4 For height: *Thy mercies are exalted above the heavens.* *Pſal.* 108. 4.

1 In breadth, like the garment of *Sem*, and *Japhet*, which covered their Fathers nakednеſſe.

2 In length, like the ladder of *Jacob*, whoſe foot on earth, whoſe top reached heaven.

3 In depth, like the Red-ſea which ſwallowed *Pharaoh* and his hoſts.

4 In height, like the aſcenſion of Chriſt into heaven, ſeene till a cloud involved him. For our God is gentle, milde, and gracious, and paſſeth by offences. Let *Jacob* repent, and he ſeeth no iniquitie in him. Gods pardon healeth broken hearts: for it removeth ſinne. *In thoſe dayes (ſaith the Lord) the iniquitie of Iſrael ſhall be ſought for, and there ſhall be none; and the ſinnes of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.* *Iſa.* 50. 20. Sinners converted joy him: how welcome was the Prodigall to his Father? he had not ſo much as a chiding for all his looſeneſſe, and waſte. There is joy in heaven over every convert. *David* hath done for himſelfe, here he endeth his ſuit for himſelfe. By this ſhutting up of *Davids* penitentiall ſupplication in a broken and contrite heart, I conclude:

1 That in an arraignement for ſinne, there is no plea of good workes: *David* had the conſcience within him, and the teſtimony without him of God and the Church, that he had ſerved the Lord, and had walked in all the

wayes of the Lord with all his heart, ſave onely in this matter. Yet this one matter cannot be anſwered without the exact fulneſſe of repentance. Here is no ſetting off of any ſinne, for ſome ſingular good worke before done. The ſinne that he hath committed doth extinguiſh the light of all his former righteouſneſſe, as if it had never beene. *But when the righteous turneth away from his righteouſneſſe, and committeth iniquitie, all his righteouſneſſe, that he hath done, ſhall not be mentioned.* The *Phariſee* might have paſt with us for a devout and an holy man, if Chriſt had not deteſted him.

Ezech. 18. 24.

Luk. 18. 10.

1 He went up to the Temple to pray, which was an exerciſe of devotion.

2 There he prayed with himſelfe: though in a publike place, he had a private prayer: here was no vaine oſtentation in ſight.

3 He rejoyced in two things, which have reference to the two duties of Repentance.

1 *Ceaſe to do evill:* for he ſaith, *I am not as other men, extortioners, unjuſt, adulterers, nor as this Publicane:* not like them in their ſinnes: But *I thanke thee* for it.

2 *Learne to do well: I faſt twice, I give tythes, &c.* but we referre this alſo to *I thanke thee.* The Publicane had another bearing, which became humble repentance well. But the Phariſee, for any thing I can diſcerne, might have paſt for an holy man, if Chriſt himſelfe had not detected him. I tell you, this man went downe to his houſe. Yet obſerve the Text: *He went juſtified more then the other*; the other not altogether unjuſtified.

2 This directeth me in the deduction of a ſecond concluſion, that a broken and a contrite heart for ſinne is as ſafe reſt for the ſoule, as the conſcience of a good life. This appeareth in the direction betweene the ſtate of our innocent creation, and our coſtly redemption. For our creation ſet us in a way of happineſſe, rather in poſſeſſion and fruition of happineſſe, but ſuch as might be loſt; but our redemption bought us a never-withering crowne

crowne of glory. Our holineſſe of life may be corrupted as *Davids* was, but our contrite and broken ſpirit none can heale but God onely; and becauſe it is his ſacrifice, he will not deſpiſe it. In all the examples of repentance above-mentioned, we ſee how firmly the Penitents ſtood upon that ground, for that put away all their former ſinnes, and eſtabliſhed them in the good favour of God. Therefore *David* having this ſacrifice ready, and now tendring the ſame to his God, doth ceaſe further ſolliciting of God for himſelfe, and beginneth as one fully reconciled to God, to ſollicite him in the behalfe of his Church as followeth. From whence we draw this exhortation: Let us all labour our repentance as the moſt needfull worke of all. We muſt charge all our afflictions upon our ſinnes, and we have but this one way left to repaire us, to redeeme the favour of our God to us, even our repentance. One joynt ſacrifice of broken hearts, and whole hecatombes of contrite ſpirits would mend all that's amiſſe.

Let us therefore commence a juſt warre againſt our owne corruptions and ſinnes: it is not enough to conquer the weake Iſland, to deſtroy the vines, the fewell of our drunkennеſſe, to poſſeſſe the towns and villages, the habitations of ſinne in the outward members of the body. There is in every one of us a ſtrong Fort, an hard and ſtonie heart, fortified againſt all piety and holineſſe, where Sathan as a ſtrong armed man holdeth poſſeſſion, this Fort and ſtrong hold, this propugnacle of ſinne, this heart muſt be broken. Let us bend all our batterie againſt that, and ſee to it, that the world, the fleſh, the devill may not ſupply it, and then the day is ours, and *to him that overcometh ſhall be given a crowne of life.* Nothing overcometh this Fort of ſinne in our hearts, nothing breaketh them ſo ſoone as,

1 A good watch kept, that they may take no reſt.
2 Faſting, to ſterve the body of ſinne.

3 Weeping to open the ſluces and drowne it with our teares.

4 Praying: for our *Amalech* within us cannot ſtand, if our ſoules like *Moſes* hold up their hands in prayer to the God of our lives.

5 An holy implacable furie againſt it, never to give over the aſſault, till we have brought it to ſubjection. This fort thus conquered, the Iſland is ours.

## VERSE 18.

*Do good in thy good pleaſure unto Sion: build thou the walls of Ieruſalem.*

HEre beginneth the ſecond part of this Pſalme, containing the prayer of *David* for the Church. From the ſequence of this prayer obſerve:

1. *Doctr.* When we have by true repentance made our peace with God for our ſelves, we have acceſſe with boldneſſe to the throne of grace, to put up petitions to God.

*Reaſon.* The Reaſon is: Our ſinnes do ſeparate our God and us. So *Iſaiah*: *But your iniquities have ſeparated between you and your God: and your ſinnes have hid his face from you, that he will not heare.* *Iſa.* 59. 2. *David* confeſſeth: *If I regard wickedneſſe in my heart, the Lord will not heare me.* *Pſal.* 66. 18. God treating with a ſinfull Nation, a people laden with iniquitie, ſheweth them the way into his favour. *Iſa.* 1.

1 *Waſh you, make you cleane.*

2 *Come now let us reaſon together, ſaith the Lord.*

*David* confeſſeth becauſe of his iniquities which are

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an heavy burthen to him, *I am troubled, I am bowed down greatly.* Pſal. 38. 6.

When we ſhould lift up our heads, our eyes, our hands, to God: our ſins confound us with ſhame, wee flie from the preſence of God, they ſhake us with feare, wee are afraid of his judgements.

But true Repentance doth waſh us ſo clean, and reconcileth us ſo perfectly to our God, that wee dare come in ſight, we dare preſent God with our requeſts: We ſeeke the face of God, when we ayle any thing; every griefe of our perſons, or of the ſtate in which wee live, ſendeth us preſently to God for remedy. *In affliction wee ſeeke God early. We ſeeke him, but we finde him not always, we aske of him, but hee granteth not our requeſts: wee cry lowd to him, but he heareth us not:* and we take it ill to be denied, to be delayed. Hoſe 5. 15.

Saint *James* gives us the reaſon; *Ye aske and receive not, becauſe you aske amiſſe.* Iames 4. 3.

There is *mors in olla*, death in the pot, there is ſinne in the heart, our fountain is impoyſoned, the waters of it are corrupt.

*Hoſe* directeth a ſpeeding way, *ô Iſrael, returne to the Lord thy God, for thou haſt fallen by thy iniquitie.* Take with you words, and turn to the Lord, ſay unto him, Take away all iniquity, and give good; ſo will we render the calves of our lips. In this courſe of removing our ſin firſt, we ſhall make way into the favour of God. Gods people loſt their coſts and labour in their Sacrifices and ſolemne worſhip of God, and nauſeated the ſoule of God with them, becauſe of their iniquities. Theſe returne our prayers empty handed from God: yea, theſe do turn our prayers into ſin. Ch. 14. 1, 2.

When the Prodigall ſonne returneth penitent to his father, all is forgiven and forgotten, and his father now rejoyceth more in him then he did before. He was al rags, he needed not to aske raiment, his father called forit, *ſtolam primã*, the beſt robe: he came home hungry, hee demãded

not

not food, his ambition was but bread: the fat Calf was killed for him: he was received with muſique and dancing.

The bent of the Parable, and the other two of the loſt ſheep, and the loſt groat, is to ſhew that repentance putteth us into a better ſtate of favour, then we had before: *For where ſinne aboundeth, grace doth ſuperabound.* I may give two reaſons of it.

1 Here God taketh occaſion to open the bowels of his tender compaſſion, and to declare his mercy, which is over all his works.

2 True Repentance is an act of ſo much anguiſh and bitterneſſe, it is for the time a frying in the flames of hell: that no man would have the heart to undergoe the torments of it, if he did not by the cleere eye of faith, looke beyond it to the joy and comfort of Gods recovered favour.

*Uſe.* The point teacheth its own uſe: for if we would have any audience with God for our ſelves or our brethren, we muſt firſt preſent God with a Sacrifice of contrite and broken hearts: and then God will meet us upon our way to him, and prevent us with his free favours, *Surely, goodneſſe and mercie ſhall follow us all the dayes of our life.*

*Pſal.* 23. 6.

There is no ſervice to the ſervice of the King. The Lord is our King of old, let it be our glory and our fence, that we are the ſervants of the living God. All Gods enemies will be daunted at the ſight of us, and the feare of us will be upon all the Nations of the World. And as all Nations feared the face of *Iſrael*, becauſe God had led them through the Red Sea, and given them victory all the way, &c. So will they ſay; *Let us flie from the face of this people.*

Is not this the Nation that under the Rule of a Virgin Queen expelled ſuperſtitious Religion out of their Land? That to a people that ſate in darkneſſe, and in the ſhadow of death a great light ſhined, even the cleer light of the holy Goſpel?

Is not this the ſtate againſt which ſo many damnable treaſons were plotted under a Womans government, and all were by the ſingular favour of God happily but wondrouſly defeated?

Is not this the Nation for whom God himſelfe fought againſt *Siſera* and *Jabin?* the winds and the Seas fought againſt the ſuppoſed invincible *Armado* of *Spain*, nothing more verifying the prediction, *Octogeſimus octavus mirabilis annus*, 1558, a yeer which wonder at we might.

Is not this the Nation whom God preſerved from the powder treaſon, the bloudieſt, the cloſeſt ſtratageme, that ever was contrived, and ripened even to the ſeaſon of diſmall execution? All theſe favours wee have had; our many crying ſins have loſt us this glory, this defence: our repentance may yet recover our God to us, and reſtore us to his favour, and replant us in our former ſtrength. Nothing but repentance can call us again: the ſervants of the living God, and that were our ſafety.

There is a certaine Majeſty and power in the faces of Gods ſervants to daunt the courage of Gods enemies, when God pleaſeth to have it ſo.

It was a bold reſolution of *Iaddus*, but ſuggeſted by Almighty God in a dreame. When *Alexander* ſet on toward *Ieruſalem* to conquer it, and all his people followed him with expectation of all that force and fury could worke againſt their City: *Jadeus* the high Prieſt, and all the Prieſts of the Lord came forth to meete him in their Sacerdotall Veſtments, followed by the people in white garments. The chiefe Prieſt carrying the name of God on his Mitre. *Alexander* durſt not lift up his hand againſt that name, hee fell downe and worſhipped it. The reverence of the ſervants of the living God awed him, and ſoftened him to ſuch good reſpect, as cauſed all hoſtilitie to ceaſe, and produced gracious favours from him. For *God can make them that lead his children captive to pittie them.* *Joſeph. Iud: Antiq.* 11.8.

This ſtate we may gain by Repentance, and being the

knowne ſervants of the living God, the feare of us will be upon all the Nations of the earth. This ſhall be a greater ſafety to us then our Armes, and Fortifications, then our Walls of ſtone aſhoare, of wood at Sea.

*It is the voice of joy in the tabernacles of the righteous. The Lord of hoſts is with us, the God of* Iacob *is our refuge.* We have a ſure word for it: *For the eyes of the Lord are over the righteous, and his eares are open to their prayers:* but the face of God is againſt them that do evill. And who is he that will harme you, if ye be followers of that that is good?

1. Pet. 3. 12. 13

2. Doct. 2 Obſerve his prayer here is for the Church, for wee muſt enquire, why he addreſſeth his prayer next after his Repentance, for the ſtate of the Church? I conceive the reaſon this: *David* being an eminent perſon, a mighty King, and an holy Prophet had by his great ſinne done wrong to the ſtate of the Church of God, and therefore after his peace made with God by repentance he pleadeth the cauſe of the Church, with God by petition. Sin generally is of a contagious nature, the firſt ſin brought a curſe upon the whole earth.

And *Hagge* hath told us that the ſinne of the *Iewes* in their neglect of building Gods Houſe, did bring upon their land barrenneſſe, unfruitfulneſſe upon their trees, their wages did not proſper for the works of their hands, nothing thrived with them. But eſpecially the wickedneſſe of their Kings did ever bring great evill upon the Church and Common-wealth.

*Rehoboams* ſin rent the Kingdome, and loſt the Church ten Tribes at once, and divided the State into two Kingdomes.

The Kings of *Iſrael* and of *Iudah* were the ruine of their Kingdomes.

And *Davids* ſin crimſoned his houſe with bloud. The pollution of *Thamar*, the death of *Amnon*, the Rebellion of *Abſolon*, as theſe were the great ſorrows of *David*, ſo they were the diſquiet and vexation of the whole State,

State, and theſe were the effects and fruits of *Davids* ſinne.

Therefore *David* doth well to repaire the ruines of Sion by his prayers, & to ſolicite the peace of the Church: which his ſin had ſo much endangered. In the later end of his Reigne, *hee diſpleaſed God in the numbring of his people, and the whole Kingdome ſuffered for it, God ſent a peſtilence amongſt the people, which in three dayes conſumed of that great number threeſcore and ten thouſand, plectuntur Achivi*, great ones deſart makes the poore ſmart. The Apoſtle biddeth us *pray for Kings, and for all that are in autority, that we may lead a quiet and peaceable life in all godlineſſe and honeſty*. 1. Tim. 2. 2. Wee ſhall all go more ſafely in our wayes, if God guide the hearts and wayes of our Rulers aright. But if God give us Kings in his fury, our portion will be ſorrow; for their ſins will ſet *Ieruſalem* and *Sion* a mourning. *Who then ſhall pittie thee, ô Ieruſalem, or who ſhalbe ſorry for thee?* I ſpeak not of our Kings, God hath bleſt us graciouſly. I know where I am, and addreſſe this point to the common uſe of the Church, as it may concern all Countries.

*Uſe.* For as we are all members of the Church: and of the houſhold of faith; ſo our iniquities which are offenſive to God, and hurtfull to our ſelves may be alſo ſcandalous and hurtfull to the Church. A wicked man in a Congregation the Apoſtle calleth leaven, *Know yee not that a little leaven ſowreth the whole lumpe?*

Sins like the diſeaſe of Leproſie infect, *per contactum*, by the touch.

The point is, when any of us come to make our peace with God for our ſins, as we have care of our ſelves, and our owne reconciliation to God, ſo let us remember to commend to God the care of his Church, which by our ſins is wronged.

For can the toe ſtumble at a ſtone without the hazard of a fall to the whole body, ſeeing wee are members one of another?

Therefore the care of Gods Angels deſcendeth ſo low as the foot, *Ne offendas ad lapidem pedem tuum, leſt thou daſh thy foot againſt a ſtone.* He that deſireth by true Repentance to ſet al to rights, let him look every way, where his ſin hath done hurt, and labour to repair it.

Great is the example of Gods proceeding againſt his own people *Iſrael* in judgement for the ſin of *Achan*: The Lord ſaith, *Iſrael hath ſinned, and they have tranſgreſſed my covenant which I commanded them. Therefore they fled before their enemies.* [Joſhua 7. 11.]

And when this matter came to ſcrutinie, the fault was found to be in *Achan* onely. Hee had ſtolne a *Babyloniſh* garment, two hundred ſhekels of ſilver, and a wedge of gold, &c.

All *Iſrael* fared the worſe for his one ſin, his one ſin is charged upon the whole Kingdome.

*Lyran. quia factum unius de communitate in malis toti communitati attribuitur*: becauſe the deed of one that communicateth in evill, is aſcribed to all them that communicate with him.

We do not beare one anothers iniquity, *the ſoule that ſinneth ſhall die*: but ſuch is the conjunction of the body of the Church, that wee cannot commit groſſe and eminent ſins without the hurt and infection one of another. Therefore to accompliſh our Repentance and heale all, wee have here a good example to cloſe our penitentiall prayers as *David* here doth.

This remayne of the Pſalme hath two parts.

1. *Davids* petition, *verſe* 18.
2. The ſucceſſe of his prevailing in his ſuite, *verſe* 19.

The petition hath two parts:

1. *Do good in thy good pleaſure to Sion.*
2. *Build thou the walls of Ieruſalem.*

2 The ſucceſſe is double:

1. God ſhall be pleaſed.
2. His ſervants ſhall do their duty to him.

1 Of *Davids* petition.

1 Of

1 Of his firſt petition:

*Do good in thy good pleaſure to Jeruſalem:* wherin we muſt conſider:

1 The petitioner, *David.*

2 For whom he petitioneth, for *Sion*, for *Jeruſalem*.

3 The petition it ſelf: *Do good.*

4 The limitation of the petition: *in thy good pleaſure.*

1 Of the petitioner, *David:* whom wee againe conſider foure wayes:

1 As he was a private man, a member of the Church.

2 As he was an holy Prophet of the Lord,

3 As hee was the head of the Church, the King of *Iſrael.*

4 As he was a penitent Convert now again, received into the favour of God.

1 As a private man. *Doct.*

It is the dutie of every private man to pray for the welfare of the Church of God. The Church is called a Communion of Saints, and we are knit together, *vinculo amoris*, with the bond of love: there is *unus amor*, one love, but as it hath a double reflection,

1 Vpon God, whoſe honour wee preferre above all things.

2 Vpon our neighbours, whom wee ought to love as our ſelves. So wee have two great arguments to induce our devotion to this holy duty of prayer for the Church.

1 In reſpect of God.

The three petitions in the firſt Table of the Lords prayer do maintain this. For,

1 Herein we ſollicite our God for the honouring of his own name, & the ſanctifying of it here amongſt men: for his name is great in *Iſrael.* In his Church every thing ſpeaketh of his glory.

The Church is the Congregation of them that call upon the name of the Lord. It is the prayer of Ieſus Chriſt, *Father, glorifie thy name.* Wee have great reaſon for it: becauſe *our helpe is in the name of the Lord.*

It was the old petition of the Church, *To beſeech God for his Names ſake.*

2 We pray for the comming of Gods Kingdome. His Kingdome of power is over all the World. But his Kingdome of grace is the holineſſe of his Church onely, and his Kingdom of glory is the Crown of the Church onely.

Here God reigneth, *The Lord is King, and hath put on glorious apparell, he hath clothed himſelf with majeſtie and honour.* His Kingdome is within us, his wiſdome our guide, his word our law, his mercy our hope, his judgements our feare, his truth our faith, his will our obedience.

3 Wee pray that the will of God may be done on earth, *ſicut in cælo*, as in heaven: So if the Church thrive and proſper, here will be an heaven upon earth, and wee ſhall be like the Angels of God, who obey him by fulfilling his will.

For the Church is the Congregation of ſuch as labour to walke with God in all pleaſing.

2 In reſpect of our neighbours.

We conſider our ſelves as members one of another, & ſo the welfare of the members dependeth on the welfare of the body. Every ones good ought to be as precious to us, as much deſired of us as our own. God is rich in mercy, and we need not feare, that what is beſtowed on our brethren will abate any thing of his bounty to us, which in things temporall doth often diſquiet us. And herein the weakeſt members of the Church may be helpfull to the whole body of it; for prayer and wel-wiſhing which proceed from zeale and love may come from the pooreſt, the ſickeſt member of the Church, no priſon can ſhut it up.

2 Conſider him as a Prophet of the Lord.

The prayers of all men have good acceſſe to the throne of grace: but Prophets of the Lord beſide the common obligation as members of the body of the Church, have a ſpeciall duty *ex officio*, by their office, and are as it were Maſters of Requeſts to put up the prayers of the Church to God.

*Sa-*

*Samuel: God forbid that I ſhould ſinne againſt the Lord, in ceaſing to pray for you.* God to *Abimelech. Now therefore reſtore the man his wife: for he is a Prophet, and he ſhall pray for thee.* So when the Lord had reproved the unkinde friends of *Iob*, who had not ſpoken of God the things that are right, he biddeth them to prepare a ſacrifice for themſelves, and ſaith: *My ſervant Iob ſhall pray for you, for him I will accept.* We muſt not conceive, that God is an accepter of the perſons of men, to regard one man more then another in regard of his perſon, neither is one place for it ſelfe more eſteemed then another. 1. *Sam.* 12. 23. *Gen.* 20. 7. *Iob* 42. 8.

But by ſpeciall priviledge there is difference put betweene perſons and places, in regard of the ordinance of God. The Prieſt and the Prophet hath an office impoſed on him to pray for others. The Church is *Domus orationis*, the Houſe of Prayer, by ſpeciall conſecration: therefore both ſuch men and ſuch places are a readier way to God.

3 Conſider him as King. Kings under God are heads of the Churches under their dominions, and God hath committed the care of his Churches to them. *David* was anointed by God to this ſupremacie, the chiefe Prieſt in thoſe dayes did not Lord it over Gods heritage, as the Biſhop of *Rome* now doth in all thoſe Nations over whom he claimes the primacie. As by all other poſſible wayes, ſo eſpecially by holy and devout prayers good Kings ought to ſeeke and procure the peace and welfare of the Church. The Common-wealth is the body, the Church is the ſoule of the State. Kings that wiſh their Realmes well, do diſcerne that there is a power above theirs: *For the Lord is King, the earth may be glad thereof.* That King of kings before whoſe throne all the kings of the earth muſt caſt their crownes, he muſt be ſued to, *By him* [illegible]*rinces reigne.* And God having committed his Church to their government for him, how can they better acquite themſelves of that dutie, and exonerate themſelves.

ſelves of that great care, then by devolving the ſame againe upon Gods protection, by their holy and humble prayer?

*David* did commend his Church to the prayer of all the faithfull. *O pray for the peace of Jeruſalem.* He propounded a forme of bleſſing.

4 Conſider *David* as a penitent newly converted to God after a great defection from him, and Gods ſpirituall deſertion of him. Now having offered to God a ſacrifice of a *broken and contrite heart*, now his prayer is againe in ſeaſon. For now God rejoyceth in him, he delighteth in God, and the prayers of ſuch are welcome to the throne of grace. *God heareth not ſinners.*

1 Such as continue in their ſinne without repentance. But if with all our hearts we turne to him, he will turne to us; repentance hath removed the ſinnes that ſeparated betweene God and us. And what ſhould a true penitent rather deſire of God then the well-fare of his Church? for in the peace thereof he ſhall have peace. This is a good remonſtrance of our ſincere converſion to God, when we ſeeke to do good to his *Jeruſalem.*

Here is piety to God for the houſe of Gods ſake, for Religion and the worſhip of God. Here is charity to our neighbours, *for our brethren and companions ſakes.* And theſe be the fruits of repentance and newneſſe of life: here is that love which is the fulfilling of the Law of God; even the love of God, and the love of our neighbour.

2 For whom he petitioneth.

1 For *Sion.*

2 For *Jeruſalem.*

1 For *Sion.*

This was an high mountaine then within Jeruſalem, and here was that ſtrong peace which the Iebuſites did fortifie againſt *David.* He reigned ſeven yeares in Hebron before he could recover the Fort of Sion; and before he could expell the Iebuſites thence. They were ſo confident

confident in the naturall ſtrength of this place, and in their militarie fortification of it, that they jeered *David*, when he came againſt it, ſaying to him, *Except thou take away the blinde and lame, Non intrabis*, thou ſhalt not enter; Thinking, *David* cannot come in hither. The meaning is, they were ſo confident in the ſtrength of Sion, that they thought their blinde and lame able to defend it againſt all the force of *David*. But *David* tooke it and poſſeſſed it, and ſeated his owne royall houſe there, and it was after called the Citie of *David*. It was the higheſt of thoſe hills that compaſſed Ieruſalem, of which *David*, *As the mountaines are round about Jeruſalem, ſo is the Lord round about his people.* And this mountaine ſemicircled Ieruſalem on the South part of the ſame. But not the naturall or artificiall ſtrength of the place did ſo much honour it, as the holineſſe thereof, for it was famous in the Prophets that way. *For out of Sion ſhall go forth the Law, and the Word of the Lord out of Ieruſalem.* This prophecie was fulfilled in the *Meſſiah:* for the promulgation of the Goſpell came thence. So Chriſt himſelfe ſaid, that *Repentance and remiſſion of ſinnes ſhould be preached in his name, beginning at Ieruſalem.* Sion is firſt named, as being the chiefe ornament and ſtrength of the Citie, and the ſeat of the Kings royall palace. 2. Sam. 5. 6. Pſal. 125. 2. Iſa. 2. 3. Luk. 24. 47.

2 Ieruſalem, called the Citie of the great King, of which many excellent things are ſpoken: and eſpecially it is honoured with the right and juſt title to be the mother Church, and all other Churches in the world are the daughters of Sion. And it is named often in holy Scripture, and is to be here underſtood as the repreſentatorie body of the whole Church. And it is alſo a figure of the full Church of the glorified Saints, which is called the new Ieruſalem, the mother of us all. So it is cleare for whom *David* here prayeth, even for the whole body of the militant Church.

This example of *David* doth teach, that we ought not

to pray onely for our ſelves: charitie begins at home, but it endeth not, it ceaſeth not there. Chriſt in his forme of prayer directeth us to ſeeke further then for our ſelves: *Pater noſter, da nobis: dimitte nobis: ne nos inducas: libera nos.* Our Father, give us, forgive us, leade not us, deliver us.

Saint *Ambroſe: Si pro te ſolo, pro te ſolus orabis: Si pro omnibus rogas, omnes pro te rogabunt.* If thou pray for thy ſelfe onely, thou alone ſhalt pray for thy ſelfe: if thou pray for all, all ſhall pray for thee. In things concerning this life we are loath to pray too earneſtly for our brethren.

1 Out of a naturall diſtruſt that we have in God; we feare that he hath not enough for us all.

2 Out of a naturall covetouſneſſe that wee have to have all.

3 Out of a pride which putteth us into an ambition to exceed and out-ſhine others.

4 Out of naturall envy, that we have at the well-being of others.

Theſe be groſſe and ſinfull corruptions in us, and they do tranſpaſſe both piety and charitie. Our Saviour hath directed us better, for he teacheth us to pray for this life no farther then *panem quotidianum*, our daily bread. And there is enough to ſuffice nature in the world without any mans want. And our ſentence in *Adam* was, *Veſcêris pane*, thou ſhalt eate thy bread, &c. The ſonne of *Iakeh: Give me not riches: feed me with food convenient for me.* This limitation may deſtroy in us all theſe corruptions of diſtruſt, of covetouſneſſe, of pride, of envie. For that feare which undoeth charitie, leſt God ſhould abate from us to ſupply the want of others, we have great examples of his fulneſſe.

The poore widow payed her debt with oyle, ſhe was relieved, and no body the worſe for it. Chriſt payed his tribute, and no body had the leſſe; he ſent to ſea to a fiſh, and had it. He improved a ſhort proviſion to the ſuffi-

ſance

ſance of many. We need not feare to pray one for another: *God is rich to all that call upon him.*

2 Secondly, we are here taught to pray God for the ſtate of his Church: ſhe is our mother, let us ſeeke her peace. Here we were new borne of water and the holy Ghoſt. At her breaſts we ſucke the ſincere milke of the Word of God: ſhe feedeth us with ſtrong meat, and feaſteth us with the body and bloud of our Redeemer. We have great cauſe to ply God with our devouteſt ſupplications, and to give him no reſt for his Church: for his Lillie is ever among thornes. And his Church complaineth, *Circundederunt me tanquam apes* They have compaſſed me about like Bees. *Strepitus*, a noyſe, and *ſtimulus*, a ſting. Doct. 2.

We ſee the bow of God bent againſt our brethren in other Lands, we ſee the enemie prevaile and inſult. What are we, or how have we ſetled the favour of God upon us, that we ſhould be ſpared in the day of his wrath, or that a Paſſeover of mercie ſhould skip our Cities, and townes, and houſes? We may in the inventorie of our ſinnes reade our danger better then we can diſcerne an iſſue out of it in the courſe that we runne. Let our prayers comfort the ſorrows of the Church, and eſtabliſh our comfort. And *let our teares runne downe like a river day and night, and let not the apple of our eye ceaſe.* Let us poure forth our hearts like water before the face of the Lord, and lift up our hands towards him for his favour to his poore diſtreſſed Church. Lam. 2. 19.

God ſeeth the corne yellow, and ready for the ſickle, the day of the Lord is at hand: it was *hora noviſſima*, the laſt houre, in Saint *Johns* time: now the laſt minute of that houre approacheth, *he is comming to judge the world in righteouſneſſe.* And judgement beginneth at his owne houſe. *Turne thou us unto thee, O Lord, and we ſhall be turned, renew our dayes as of old.* Lam. 5. 21.

3 The petition, *Do good. Do good O Lord to the good, and to them that are upright in their hearts.* Deale favour- Pſal. 125. 4.

rablie, or bounteouſly. *Benigné fac*, Do good: *Largam benedictionem impende*: Beſtow a great bleſſing. Which may be done,

1 *Peccata dimittendo*, by forgiving of ſinnes.
2 *Gratiam conferendo*, by giving of grace.

And this is the ſumme of *Davids* whole ſupplication for himſelfe: he knows that all the members of the Church have need of this favour. The petition in the letter hath reſpect to Sion and Ieruſalem, and deſireth the bountie of God to them. For God hath promiſed to receive an houſe there builded to his name, and to eſtabliſh his holy Arke there, the viſible Sacrament of his reall preſence. This was alſo after performed, and not onely the outward peace, and ſtrength, and plentie, and honour of Ieruſalem is here deſired, but the eſtabliſhing alſo of the holy worſhip of God, and the ſeats of juſtice, as after. This is good for Ieruſalem, for any ſtate, when Religion and juſtice are cheriſhed. But this is not all, he looketh prophetically into the ſtate of the univerſall Church to the worlds end, and prayeth for the welfare of it. That God would do it good, that he would be favourable to it in his bountie.

It is a ſhort prayer, *Subita ejaculatio*, a ſudden ejaculation: but it is full of content, for it may comprehend *ſummam petendorum*, the ſumme of things to be prayed for. It is the Lord prayer in little, for wherein may we deſire, or God ſhew us favour, which may not be comprehended in this petition, *Do good?*

Every good and perfect gift cometh from this Father of lights, to whom *David* ſaith, *Thou art good, and thou doeſt good.* This requeſt of *David*, *Benefac*, do good, doth begge the favour of God to Ieruſalem. For it is not peace, nor ſtrength, nor plentie, nor honour, nor victory over enemies, that can make a ſtate happy, except God be pleaſed to turne all theſe *in bonum*, to good. Therefore they have fared better that have fed on green herbs, then they that have had their ſhare of a ſtalled oxe. *Da-*

Pſal. 119. 68.

*niel*

*niel* thrived better of his pulſe, then others fed from the Kings trencher. Riches have beene given to the owners of them for hurt. The proſperitie of fooles deſtroyeth them. Many carefull parents gather wealth for their children, which proves their ruine: therefore our prayer in all things muſt be *Bene fac, &c.* Do good. For neither proſperity ſhall corrupt our faith; nor adverſitie our patience. If God do us good, we ſhall finde as *David: Bonum eſt mihi me affligi:* It is good for me to be afflicted.

4 The limitation of the petition, *In thy good pleaſure.* We muſt take heed in all our ſuits to God, that we ſubmit our ſelves to the holy will of God. And that we confine our deſires to his good pleaſure. Not like unto *Iſrael,* who *turned backe and tempted God, and limited the holy One of Iſrael.* God is many wayes limited by us in our petitions. Pſal. 78. 41.

1 If we limit his power by our infidelitie, doubting whether he can performe to us what we deſire. As *Iſrael, Can God furniſh a table in the wilderneſſe? They remembred not his hand.* Verſ. 19. Verſ 42.

2 If we limit his goodneſſe and mercy, doubting whether he will do us good: which is a great wrong to him from us, after our full experience of his loving kindneſſe: ſo *David* was perplexed: *Hath God forgotten to be gracious? is his mercy cleane gone for evermore?* But he recovered and calleth this his own infirmity, and remembred the yeares of Gods right hand.

3 For the kinde of favour, we may limit God: if we hold him to this ſpeciall favour, and leave him not to his owne wiſedome to do us good in what kinde he pleaſeth. The Lord hath *copioſam redemptionem*, plentifull redemption, and he will either give *quod petimus*, what we aske: or *quod novit utilius*, what he knows to be more profitable. Chriſt, *Take this cup from me.* but with reſervation of the libertie of his Father, *Si vis,* If thou wilt.

4 For the quantity of favour, we limit God, when we

appoint him in what meaſure he ſhal relieve us, and how much good he ſhall do us.

Therfore *David* here in the beginning of this Pſalme, deſireth to refer himſelf to Gods good pleaſure, according to his mercy: ſo as God may magnifie his mercy in the grant of his petition. For wee remember that our firſt requeſt is the foundation of all prayer:

*Hallowed be thy name,* For all our deſires muſt reſpect the glory of God chiefly, our owne good at ſecond hand.

5 We may limit our God in reſpect of time: if we ſet him a time wherin hee muſt ſhew us favour, or not at all. So *Ozias* promiſed to yield *Bethulia*, *If God relieved them not within five dayes.* Which *Judith* after reproved. *If he will not help us within theſe five dayes, hee hath power to defend us, when hee will every day. Doe not binde the counſels of the Lord our God; for God is not as man, that he may be threatned: neither is he as the ſonne of man that hee ſhould be wavering.* Therefore let us wait for ſalvation of him, and call upon him to help us, and hee will heare our voice, if it pleaſe him. We are commonly in haſte, either when we ayle any thing, and would be delivered out of our ſuffering.

*Judith* 7.30. 8.15.

Or when wee want and would be ſupplyed: or when we hope for any good, and would come to the poſſeſſion of it. This is for want of Faith: For *Qui credit non feſtinat.* He that beleeves, makes not haſte.

*Iſay* 28.16.

The beſt way then to prevent theſe evils which corrupt our prayers is to limit our ſelves, and to refer all our requeſts to the good pleaſure of God.

Wee have great reaſon to doe ſo, for wee are ſafeſt in that.

Wee may thanke the good pleaſure of God, for all wee have, for all we hope for. Here the foundation of our welfare was laid in our election. *Having predeſtinated us to the adoption of children by Jeſus Chriſt to himſelfe, according to the good pleaſure of his will.*

*Ephſ.* 1.4.

And

And when we are capable of heavenly light: *Hee maketh knowne to us the myſtery of his will, according to his good pleaſure, which he had purpoſed in himſelfe.* So Chriſt, *I thanke thee Father: even ſo Father; Quia bene placuit tibi*, becauſe it was thy pleaſure. And the dayes of our life are here limited to his good pleaſure, wee fulfill our time *in conſilio Dei*, according to Gods counſell. And at laſt, *Feare not little flock, for it is your Fathers pleaſure to give you a Kingdome.* Verſe 9. Luke 10. 21.

Wee have great reaſon to ſtoop all our deſires to this good pleaſure of God: For it is a ſafe harbour againſt all ſtormes. Let God be pleaſed, and nothing can ſucceed unproſperouſly to us. It was the reſt of the Diſciples, when they ſaw no remedie but that *Paul* would goe up to *Jeruſalem*, we ceaſed ſaying: *fiat voluntas Domini*, the will of the Lord be done. Acts 21. 14.

2 Petition. *Build thou the walls of Ieruſalem.*

In the letter *Ieruſalem* was but newly come into *Davids* poſſeſſion, he wonne it by war, and now hee was to build and to fortifie there.

Hee commendeth this good worke to the bleſſing of God; *For except the Lord build the houſe, they labour in vain that build it.* The Heathen never built Cities, but they invocated ſome one god or goddeſſe, to whoſe tutelary protection they commended it. 1. *Note.* Pſal. 127. 1.

*David* a King, full of power and riches and good will to employ theſe upon *Jeruſalem*, doth proſtrate all to Almighty God, and deſires him to be the builder. The Prophet teacheth the uſe of this point, when he ſaith, *Commit thy wayes to the Lord, and truſt in him, and hee ſhall bring it to paſſe.* Whatſoever by Faith wee commit to him, is both ſafe in his protection, and wiſely done by his direction: and without ſinne by his holineſſe: and fully by his power working with us, working for us: and it is accompliſht perfectly againſt all oppoſition. If God prevent us with his gracious favour, and further us with his continuall help, all our works begun, continued & ended Pſal. 37. 5.

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in him proſper in our hands. Pray therfore, *Proſper thou the worke of our hands upon us, proſper thou our handy-work.*

2 *David* for all his truſt in God, and aſſurance of his protection, yet neglecteth not the outward means of ſafety. For though *Jeruſalem* was encompaſſed with Mountains, and naturally defended againſt an enemy, yet hee would have the Citie walled: *ædifica muros*, build walls.

For our Faith doth not evacuate the uſe of good means: Treaſure, Victuall, Armour, Wals, Fortifications, and men to manage theſe are the ſinews of Cities and Commonwealths. *Moſes* on the top of the Hill praying, *Aaron* and *Hur* ſupporting his hands, and *Joſhua* beneath with an Army fighting againſt *Amalek*: wee muſt worke, and God proſper it.

After *David* came to make *Jeruſalem* the Chamber of the King, the ſeat of the Kings Throne, he much enlarged and beautified and fortified it. *Solomon* did much more, and ſucceeding Kings added both ſtrength and beauty, and roome to it. Yet all we deviſe and do in this kind for ſafety, is nothing without the hand of God. Hee muſt build us our walls, or elſe like the walls of *Jericho*, theſe will fall down of a ſudden.

Means muſt not be neglected, but means muſt not be truſted. Walls are no fence againſt God, but with his bleſſing they are impregnable.

What are our Armies, if God go not forth with them! what are the walls and guard of our ſtrong Cities, if God keep not the City? Therfore let *Jeruſalem* have walls, but let them be of his building, for outward meanes with his bleſſing faile not of effect.

*Ieruſalem* was more ſafe in Gods favour, then in their walls: For though it was compaſſed with three walls, one without another a great diſtance, and ſtreets and houſes between, and ſeemed an impregnable piece; yet when God withdrew his protecting hand from it, *Nebuchad-*

*nezar*

*nezar* after it had flouriſhed 477 yeers, came upon it, and laid it waſte for 70 yeares.

It was after the returne of the people from *Babylon* rebuilt, yet was it unwalled for 63 yeeres after: then *Nehemiah* within 50 days walled it, and was in flouriſh 562 yeeres, till the *Romans* delivered it. There periſhed in it 110000 by Famine, Peſtilence, and the Sword of the enemies, and inteſtine ſedition.

It was after in the poſſeſſion of Chriſtians: now in the hand of the great *Turke*.

We ſee in this example how ſinne deſtroyeth the moſt flouriſhing States, and poureth them from veſſel to veſſel. It is not Walls nor Mountains, Men, nor Treaſure that can preſerve without God, againſt God. Therfore when we have done all we can, pray for *Jeruſalem, Sit pax in præmunitione tua*. Peace be within thy walls. But the prayer of *David* hath a further extent then that City; he deſireth the building of the walls of Gods univerſall Church, the defence & propugnation of the ſpouſe of Chriſt. She hath need of ſtrong walls, and of Gods own building, for ſhe hath many enemies.

God ſaid to his ſonne: *Be thou ruler in the middeſt of thine enemies*. So ſoon as we have mention of a Church in *Abel*, we have *Cain* to murder him. Before *Iſaak*, wee have *Iſhmael* to ſcorn and perſecute him. *Iacob* wraſtleth with *Eſau* before he is borne in the wombe, and *Eſau* ever hated *Jacob* in their poſterity.

When *Iſrael* was eſtabliſhed a viſible Church in *Iacobs* Family, a famine ſent them into *Egypt*, where after a few yeares their City of refuge proved their houſe of bondage, God delivered them and ſent them home to their own Land, they had many enemies in the way, and when they came home, their ſword cut them out roome for habitation, and under their Iudges and Kings, their Chronicles are full of names. When the Chriſtian Church began in the revelation of Chriſt. The innocent infants were the firſt ſacrifice offered by the ſword of *Herod*.

Chriſt himſelfe purſued to death, to the Croſſe. His Diſciples, Apoſtles, and Confeſſours ſuffered in the ten bloudy Perſecutions.

Then began rents in the Church, and Hereſie grew as cumberſome and buſie and cruell as infidelity: The Arian Perſecution brake down the walls of *Jeruſalem*.

And then in the Waine of the Empire; The *Turke* aroſe in the Eaſt, to the great terrour of Chriſts little flocke.

This Church of ours which hath like the fleece of *Gedeon* been watered when all the floore about it was dry, ſtandeth now like a Lily amongſt thornes.

We have great cauſe to pray for good and ſtrong wals for our *Ieruſalem*, wals of Gods own building, leſt the arrows of our enemies ſtick faſt in our fleſh, and their ſwords drinke our bloud. Yet it is well for us that wee know who can build the walls of the Church ſtrongly, and fortifie it againſt the gates of Hell.

For the gods of the Heathen are but Idols, there is no helpe in them, their eyes ſee not, their eares heare not, their hands help not.

Let us but recover our God by repentance, & redeeme his favour with a ſacrifice of broken and contrite ſpirits, and he will build up our walls, and repaire our ruines, and fortifie our deſolate places.

Our Fathers in the darkneſſe of Popery had this ſtrong beliefe, that the Church and State was more ſtrengthened by zealous and devout prayers, then by all other proviſions for offence, and that was the motive that advanced ſo many Religious Houſes, and ſetled upon them ſo faire and plenteous revenues, that they might have many at continuall leaſure to be alwayes praying for them.

It was great pity that their holy zeale had not ſome equal proportion of knowledge, for in their way they were devout, and before the peſtilent Incendiaries of the Church came up, who turned Religion into Policie, and Zeale into Fury, I doubt not but God had many faithfull and

and true ſoules in the Church of *Rome*, full of his love & jealous of his honour, whoſe holy devotion kept up the walls of *Ieruſalem*, and proſpered all the works of their hands.

2 Obſerve the petitions of *David*: *Doe good to Sion. Build up the walls of Ieruſalem*, he doth pray for defence of his Church againſt enemies: hee doth not pray that God would turn all their Sythes into Swords, and ſtrengthen them to an offenſive warre. 2. *Note*

Though *David* were a Sword-man, and had lately recovered *Sion* by his ſword, by the *Jebuſite*, he prayeth not for warre, and ſtrength to pluck down the walls of other Cities: But that God would build up the wals of his own. God is called the God of peace; and though hee be daily provoked by the bold ſins of men to draw his ſword, hee is loth to ſtrike, he would have us like himſelf, to be very jealous how we undertake an offenſive warre: let Religion and Policie joyn in adviſe before a Sword be drawne againſt any neighbour ſtate, that wee may have God to Friend: that we may ſay, *The Lord of hoaſts is with us.* For then there are more with us then againſt us: till theſe two Iudges of the quarrell have determined the juſtice of warre, let us hold our hands: For if Princes engage their Subjects in unlawfull warres, all the bloud ſpilt on their ſides is put upon their account, but this petition of *David* is ever ſafe.

## VERSE 19.

*Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſſe, with burnt-offering, and whole burnt-offering: then ſhall they offer Bullocks upon thine Altar.*

2. HEre is the ſucceſſe of *Davids* ſuit obtained: For if God will be pleaſed to declare himſelfe the Patron and Protector of his Church, to do it good, and to fence it againſt the enemy:

Then followeth a double event.

1 In *David* and the people; For they will apply themſelves to the worſhip of God.

2 In God, he will accept of their ſervice.

1. *Note.* 1 For *David*, and the people. They do not ſet God a price of their ſervice, as if he muſt buy it of them by doing them good, and building their walls. But hee ſheweth what good uſe the faithfull ſervants of God will make of his favours, they will uſe them as motives to his free ſervice.

They ſhall enjoy peace and proſperity, and good leaſure.

Nature teacheth this retribution: the ſhepheard, *Ille meos errare boves ut cernis.* My wandring oxen, as you ſee, &c. And how may this be conſidered? *Namque erit ille mihi ſemper Deus: illius aram, &c.* He is my God, his Altar Ile frequent.

In times of peace and proſperity, and in the cleare light of heavenly knowledge, God declareth himſelfe moſt clearly, and deſerveth the worſhip of his ſervants moſt ap-

appatantly, and *Deus nobis hac otia fecit*: theſe times of reſt our God vouchſafes. There is the ſeaſon for it. But we have God complaining often of the contrary. For the proſperity of Fooles deſtroyeth them, and wee are never more wanton and careleſſe of Gods ſervice, then when he feedeth us fatteſt, and doth us moſt good.

But *Jeſhurun* waxed fat and kicked; thou art waxed fat, thou art growne thick, thou art covered with fatnes, then he forſook God that made him, and lightly eſteemed the rocke of his ſalvation. *Deut.* 32 15.

Too much compoſt doth make the ground ranke and full of weeds. This did God foreſee, and gave them great warning of it.

In the former Chapter.

*When I ſhall have brought them into the land which I ſware unto their Fathers, which floweth with milke and hony, and they ſhall have eaten, and filled themſelves, and waxen fat, then will they turne unto other Gods and ſerve them, and provoke me, and break my Covenant.* And they did ſo, and it coſt them deare, a deportation for 70 yeeres into *Babylon*. *Deut.* 31. 20.

After the returne the Levites in their confeſſion acknowledge ſo much to juſtifie Gods ſevere proceeding againſt them, and to caſt all the blame upon themſelves. *And they took ſtrong Cities, and a fat Land, and poſſeſſed houſes full of all goods, wels, Olives, Vineyards, fruit-trees. So they did eat and were filled, and became fat. But they were diſobedient and rebelled againſt thee, and caſt thy Law behind their backs.* *Neh.* 9. 25. 26.

This commeth generally of fulneſſe, it is the ſin of proſperity. So, *They are waxen fat, they ſhine: yea, they over-paſſe the deeds of the wicked.* So, *They are incloſed in their own fat, with their mouth they doe ſpeake proudly.* *Jer.* 5. 28. *Pſal.* 17. 10.

Therefore this is a great promiſe, that *David* here maketh for himſelf and his people.

Generally, God is moſt ſought, and beſt ſerved in affliction.

*Before I was afflicted, I went aſtray, but now I keep thy*
Oſ. 5. 15. *word. In their affliction they will ſeek me early.* It is a pro-
voking unthankfulneſſe to receive good, and to do evill
Deut. 32. 5. in retribution. *This ſpot is not the ſpot of his children,* i. a
Verſ 6. ſin of infirmity. *Doe you thus requite the Lord, ô fooliſh people, and unwiſe?*

*David* ſaith, *Ne ſis tanquam equus & mulus.* Be not as the horſe and mule. I would in ſome things we could be like them: *For the oxe knoweth his owner, &c.* And bruit beaſts are at the command of ſuch as feed them, Beares and Lions forget their naturall fierceneſſe to ſuch.

When God doth us good, and giveth us peace and plenty, and pleaſure, when our ſoules are free from care, from feare, from griefe:

What ſhould hinder us, but that in this vacation we
Iob 29. 2, 3. may attend the ſervice of the Lord? We have had many yeares of this favour: remember *Job. O that I were as in moneths paſt, as in the dayes when God preſerved me, when his candle ſhined upon my head!*

3 Note. 2 Obſerve the matter of this ſpeech, and you ſhall find it to be a vow, whereby *David* doth binde himſelfe and his people to the worſhip and ſervice of God.

In Circumciſion then, in our Baptiſme, now wee and they are dedicated & ſeparated to the ſervice of God; but to fortifie that ſolemne vow, and the more to oblige and neceſſitate us to that holy dutie, wee ſhall do well to re-enforce that vow, what new promiſes and proteſtations of our ſervice. So *David. I have ſworne, and I will per-*
Pſal. 119 106. *forme it, to keepe thy righteous judgements.* Here he bind-eth himſelfe by an oath, and bindeth his oath by a pro-miſe: *I will performe it.*

There is no ſuch tye as the bond of a vow; wee muſt
Num. 30. 2. make conſcience of it, For it is *vinculum animæ,* the bond of the ſoule. It is called a vow or binding oath to afflict
Verſ. 13. the ſoule. Some underſtand that place of the vowes of Faſting, Watching, or of Penance and Mortification which are called the humbling and afflicting of the ſoule

But

But it may be underſtood of all vowes of men: for all vows do afflict the ſoule being nuncupate to Gods glory.

1 Becauſe they are reſtraints to us, we cannot do what we will, which our unruly nature beareth impatiently. For our *video*, ſee, is for *meliora*, better, our *ſequor*, follow, is for *deteriora*, worſe.

2 Becauſe the breaking of theſe vows is the affliction of the ſoule.

1 In the torment of the conſcience, which cannot chooſe but be much charged with ſuch a ſinne: For our vows lye heavy there.

2 In regard of Gods juſt and ſevere puniſhment which followeth the breach of vowes. For it is a ſnare to a man, after his vows to enquire. The vow of our Baptiſme doth oblige all our life, and we ſhould ever call it to remembrance, to keepe us in conſtant obedience to our God. But we have many great examples of the renewing that by new vows the more to reſtrain us: voluntary bindings of our ſoule to the obedience of God. The people returned from captivitie, ſinned in ſtrange wives: *Nehemiah* was not ſatisfied in their putting of the away, but cauſed a covenant to be drawne betweene God and them, that they ſhould not take them againe, nor commit the like ſinne: and the people ſealed the covenant. *Neh.* 10. 1.

*Joſhua* a little before his death to ſettle the feare of God there, did bring the people into a covenant, and ſet up a ſtone for a witneſſe of the Covenant, ſaying, *Behold this ſtone ſhal be a witnes unto us, for it hath heard all the words of the Lord which he ſpake unto us: it ſhal be there for a witneſſe unto you, leſt you deny your God.* Chriſt: *Loquentur lapides*, the ſtones ſhall ſpeak, to give evidence againſt the breakers of a covenant and ſolemne vow. *Ioſh* 24. 27.

So in the reigne of *Joaſh*, when Religion had beene corrupted: *And Jehoiada made a covenant betweene him, and all the people, and the King, that they ſhould be the Lords people.* So in the reigne of *Joſiah*, the King cauſed the book of the Law to be read to all the Elders of the people, 2. *Chron.* 23. 16

2.Chr.34.31. people, the Priests, and Levites: *And the King stood in his place, and made a covenant before the Lord to walke after the Lord, and to keepe his Commandements, and his testimonies, with all his heart, and his soule, to performe the words of the Covenant which were written in that booke.*

These examples do legitimate to us a voluntary obligation of our selves by vow, either for duties to be done, or sinnes to be avoyded, for they sticke close to the conscience.

So *Iob* made a covenant with his eye to keepe it from lustfull sight: and if swearers, drunkards, oppressors, &c. should for their better restraint make such vows to God to relinquish these sinnes; there would be a double covenant upon them: both of the sinne, and their vow made to God against it. *The Lord hath a controversie with the Land for these sinnes.* The oath against them would be the end of all strife.

*Quer.* But I am not able to performe this oath.

*Sol.* Not that we are able of our selves, to thinke any
2 Cor.3.5. thing, as of our selves: but our sufficiencie is of God. These vows are not made in confidence of our owne
Ezec.11.19. strength, but in faith of Gods promise. *I will put a new*
verse 20. *spirit within you. That they may walke in my statutes, and keepe my ordinances, and do them: and they shall be my people, and I will be their God.* We go forth here in the strength of the Lord, not in our owne strength. We declare our zeale best, when we not onely take bonds, but do make bonds for our selves to oblige to obedience. God
Isa.26.12. faileth not those that depend upon him. *Thou hast also wrought all thy works in us.* Let no man discourage himselfe to decline this service, as unfeisible. This is *opus Dei*, Gods worke: Gods grace is sufficient for us: his strength is perfected in weakenesse. *I am able to do all things through him that strengtheneth me. Omnia possibilia credenti: all things are possible to him that beleeveth.*

3. Note. 3 He mentioneth here the legall sacrifices of burnt-offerings,

offerings, &c. which were outward acts of holy worſhip: theſe God required as outward teſtimonies of the good affection of his people: yet any hypocrite, any prophane perſon might ſerve God thus: God findeth much abuſe this way, and complaineth of it. Religion is in the heart, not in the hand: yet ſeeing we have an hand too as well as an heart, let not that appeare before God emptie. Honour God with thy riches. Before Chriſt was revealed in our fleſh, the ſervice of God was full of typicall reſemblances and repreſentations, both of his meritorious ſacrifice for us, and of our ſpirituall ſacrifices to God. The ſhedding of the bloud of the beaſts, &c. did declare Chriſts bleeding for us. The burning and conſuming the ſacrifice to aſhes, did declare the complete mortification of the elect. I remember the ſpeech of *Abraham: I am but duſt and aſhes.* Duſt we are in reſpect of the matter of our creation: For out of it wert thou taken, becauſe thou art duſt: But why aſhes, which is a burnt duſt? Becauſe every faithfull ſervant of God is a burnt-offering, his naturall and unregenerate part conſumed to duſt. *Iſa.* 1. *Gen.* 18. 27.

1 By his owne zeale, *My zeale hath even conſumed me.*

2 By his voluntarie mortification.

3 By the manifold fiery trials of his holy patience. *Abraham* had beene an idolater, that *Abraham* was conſumed to aſhes: *Ex cinere redivivus*, to revive from the aſhes:

Our leſſon is: that though theſe outward legall ceremonies be aboliſhed which declared their obſervers willing to be at any coſt in the worſhip and ſervice of God; and punctuall to do as they were bidden: Yet in our way, we muſt not retyre all Religion to the heart, but ſuch outward acts of Religion as remaine in force and uſe, we may not omit: as comming to Church, reverent kneeling to make confeſſion of our ſinnes, attentive hearing of the Word, making the voyce of Gods praiſe to be

heard; humbling of our ſoules to God, and lifting up our voyces to pray; ſtanding upright to make a publique joynt confeſſion of our faith, to ſhew that we are all of one common faith, paying our due tythes and offerings. Theſe be holy formes and ſervices: yet as the outward ſacrifices of old were rejected without the inward ſpirituall ſervice of the heart; ſo all externall adoration without the ſacrifice of a broken and contrite heart before mentioned, is ſhort of the duty that we owe to God. Our great Zelotes the profeſſors of Gods ſervice in a purer way, whoſe pride is, that they are not like other men; theſe do cry downe all outward expreſſures of devotion, and ſay your wiſedomes claime is, *My ſonne give me thy heart.* True, and the good affection of the heart is ſoone ſeene in the command that it exerciſeth over all the body. *Cor paratum eſt*, My heart is ready: *I will praiſe God with the beſt member that I have. Levabo oculos*, I will lift up mine eyes; *Lavabo & levabo manus, &c.* I will waſh, and lift up my hands.

4. Note. Pſal. 4. 5. 4 He calleth theſe, Sacrifices of righteouſneſſe. So before. *Offer ye the ſacrifices of righteouſneſſe.* So called.

1 Becauſe they are our debt to God: *Juſtitia dat ſuum cuique*, Iuſtice gives every one his owne: his law requireth them: our obedience oweth them.

Let no man thinke that he meriteth any thing at the hands of God by theſe duties of Religion: yet ſuch is the favour and bountie of God, that he rewardeth the ſervice done to him. There is no man that ſhutteth the doore, or kindleth a fire in Gods houſe for nought, he hath his reward. Let not his bountie over-value our duty to him. Our obedience is our righteouſneſſe before God.

Mal. 1. 10.

1 We do God right in it: for he challengeth it not of courteſie: he is not beholding for it: it is his due.

2 Called Sacrifices of righteouſneſſe, becauſe they left nothing due to God unoffered: as here the burnt-offering, and the whole burnt-offering. *Ananias* and *Sapphira* ſuppreſt a part of their offering. *Totum Deo immolant, omne*

Greg.

*omne quod habent, omne quod vivunt, omne quod ſapiunt, totum Deo offerunt:* They offer all to God which they have, all which they live, all wherein they are wiſe.

3 *Sacrificia juſtitiæ*, the ſacrifices of righteouſneſſe, in reſpect of Gods eie, which was not ſo much upon the oblation, as upon the righteouſneſſe of the offerer: for *Reſpexit Abelem primò: pòſt, donum eius:* Firſt he had reſpect to *Abel*, then to his offering. He findes it, *Honorat me labiis*, honours me with their lips: *Cor longè*, their heart is farre off.

4 *Sacrificia juſtitiæ*, the ſacrifices of righteouſneſſe, for their repreſentation: for they are types of Chriſt our righteouſneſſe.

5 *Sacrificia juſtitiæ:* the ſacrifices of righteouſneſſe: becauſe offered in faith, and we are juſt by faith.

The King here promiſeth for his people: ſo in former examples, good and religious Kings have drawne their people into covenant with God. It is much, that a good King may do with his people. *Regis ad exemplum*, after the kings example: Let him guide them ſo as well as by lawes. 5. Note.

No queſtion but *Davids* looſeneſſe had corrupted his Subjects much: his holineſſe may amend it. Princes by good laws, good counſell, good example may prevaile farre, being gracious and gentle. They ſhould in nothing more ſtraine their ſtrength, then in the ſupportation of Gods worſhip. In that God will joyne with them. The force of oppoſition cannot reſiſt that worke: for light driveth away darkneſſe. With what joy do we look on ſuch examples of Princes: as that of *Nehemiah*, that of *Joaſh*, that of *Joſiah*, we ſee good came of it then.

2 He promiſeth for God, *Accipies*, thou ſhalt accept: This is *vox fidei*, the voyce of Faith: the faithfull are aſſured, that God will receive their ſervice in this kinde, when they binde themſelves to it. We muſt bring all our offerings to God, with this good perſwaſion, that

God will accept them. This made *Abels* offering ſo acceptable to God, and preferred before *Cains*: he offered by faith πλείονα θυσίαν, a fuller ſacrifice, and God teſtified of his gifts. Let us therefore come boldly unto the throne of grace, that we may obtaine mercy, and finde grace to help in time of need.

*Heb.* 4. 16.

For in Chriſt *we have boldneſſe and acceſſe with confidence, by the faith of him.*

*Eph.* 3. 12.

FINIS.

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Decemb. 24. 1635.

PErlegi hæc tria volumina Commentariorum in Pſal. 51 ex concionibus Samuelis Page, *SS. Theol. Profeſſoris, quæ continent in toto paginas* 895; *aut circiter, in quibus non reperio aliquid ſanæ doctrinæ, aut bonis moribus repugnans, quo minùs cum publicâ utilitate imprimi queant, ſub eâ tamen conditione, ut ſi non intra biennium proximè ſequens typis mandentur, hæc licentia ſit omninò irrita.*

Guilielmus Haywood. *R. P. D. Archiep. Cant. Capell. domeſt.*